Liber Monasterij Lambspringensis

S. MARY MAGDALENS PILGRIMAGE TO PARADISE.

Ordinis S. Benedicti

Wherein are liuely imprinted the footesteps of her excellent Vertues, for Sinners to follow, who desire to accompany her thither.

Congregat. Anglicanæ

By I. S. of the Society of IESVS.

Joannes Smeaton

ermissu Superiorum, M. DC. XVII.

Anagramma.

MARIA MAGDALENA.

Grandia mala mea.

VEL,

A me mala grandia.

Chriſte potens, fateor, MEA *ſunt* MALA GRANDIA: *ſed tu*
Qua meruere A ME GRANDIA *vertis* MALA.

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THE EPISTLE DEDICATORY.

TO THE RARE PATTERNE OF PENNANCE,

And most worthy Myrrour of Repentance, the euer-blessed Saint, S. MARY MAGDALEN.

MANY, and diuers Reasons I find which are wont to moue and induce men to dedicate their Labours vnto others. ometymes the great Excellency and orth of the person is such, that thrice-ppy doth he thinke himselfe, and most cky doth he deeme his worke, if it may

NOTE

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be but graced with the fauour of ſo great a Patron. Otherwhiles as well the greatnes, as the multitude of fauours receiued, heapeth ſuch obligation vpon a man, that without the perpetuall blemiſh of ſhamefull ingratitude, he cannot auoyd the imployment of his beſt endeauours; partly to ſignify his gratefull mynd, for the benefits receiued, and partly to acknowledge the full requitall beyond his reach confeſſing withall his owne vnworthines of what he hath allready reaped.

Againe men are wont to be allured with this Hope, that vnder the ſafe protectiō of ſo Noble a Patron or Patroneſſe their worke, otherwiſe ſubiect vnto many ſharpe Cenſures, may eſcape the dangerous ſtormes of carping tongues. Beſides, ſome are intiſed, not ſo much with any fauour allready done, or benefit receiued, or any friend-ſhip as yet obtayned; but with a longing deſire, and ſtrong hope by this meanes to creep into fauour of thoſe, to whome they think

the

their ſeruice may be gratefull. Laſtly many are drawne to offer vp their Workes at the feet of Great Men and potent Perſonages, becauſe it handleth ſome matter touching them, their Houſe, or Family, whereby it ſeemeth iniurious vnto them, that any other ſhould protect or patronize the ſame beſides themſelues whome it toucheth ſo neere. Theſe and ſuch like are wont to be motiues of their dedicatory Epiſtles.

For all theſe, and many other reaſons (O Bleſſed Saint) I find a very ſtrict obligation, wherby I am many wayes bound to preſent theſe my firſt Labours vnto thy Worthy Selfe. For if the Excellency and Worth of thy Perſon be reſpected, the Greatnes of thy Sanctity is a cleare argument therof. If Benefits receiued might induce me, myne owne Conſcience is a faithfull witnes of thy many and ſingular fauours towards me. And who dare be ſo impious as to carpe at my rude lines, when they be honoured

with the Name of BLESSED MAGDALEN? Beſides, if Hope of future Fauours may allure me, the Benefits already receiued, giue me not only a ſteedfaſt Hope, but ful Aſſurãce alſo of greater Fauours. Finally the whole ſubiect of my Labours being thy Selfe, thy admirable Conuerſion, thy rare Pennance, thy ſingular Loue, and the reſt of thy excellent Vertues; where ſhould my willing Labours better be kept, where more ſafely lodged & laid vp, then vnder the golden Key of thy Protection; who not only as a ſtrong Citty or Caſtle of Refuge heere on Earth, but as an impregnable Fortreſſe and inuincible Tower from Heauen, wilt protect and defend me?

Take therfore (Glorious Saint) this little Mite into the rich Treaſure-houſe of thy great Aboundance, not conſidering ſo much what the Giuers hand can performe, as what his willing Hart doth aſpire vnto, and what in his beſt deſires he wiſheth to accompliſh. Remember (o

Myrrour

Myrrour of the World) thy louing Maiſters words in thy defence, when the venemous tongue of *Iudas* did lay open the inward poyſon of his hart, deeming that pretious oyntment to be loſſe, that was beſtowed vpon ſweet IESVS: but he ſeeing the inward deuotion of thy inflamed Hart, anſwered for thee, *Quod habuit hoc fecit*: She did what ſhe could; as who ſhould ſay, this oyntment, although in it ſelfe pretious and of great eſteeme, yet in her hart it ſeemes little, in reſpect of her great deuotion, and the perſon of whom it is beſtowed, and therfore *Quod habuit hoc fecit*; ſhe did the beſt ſhe could.

If therfore (deare Mother) my gift be neither in it ſelfe of worth, not yet proceed from ſuch an Hart as may grace and ſet it forth; at the leaſt, *Quod habui hoc feci*: What with the beſt of my endeauours I can accompliſh, I ſhall moſt willingly affoard thee; and then how can it offend, if it be fauoured by thee? How can it but pleaſe, if it haue but an only luſtre from

thee? How can it be worthleſſe, if it be graced by thee? And finally how can it but be beloued hauing relation vnto thee? Beſides, with this little gift of myne I hope to prouoke ſome richer Wit, and deuouter Hart to offer vp themſelues at thy ſhrine, and conſecrate their better talents to thy prayſe and imitation.

Grant therfore (O Bleſſed Saint) that I may not only with my vnderſtanding find out the way of this thy happy *Pilgrimage of Pennance*, and diſcouer the footſteps of thy excellent Vertues, but that with my Hart I may ſo loue and affect them, and with all my endeauours ſo follow them, that I may one day ariue at that quiet port, where there is no feare of ſhipp-wracke; and ſo be admitted into that Celeſtiall Citty, and Heauenly Paradiſe, where thou doſt inioy that *Beſt Part*, which moſt happily thou haſt choſen, and (as our Sauiour promiſed) *ſhall neuer be taken from thee*.

THE

THE PREFACE to the Reader.

CONSIDERING *with my ſelfe (Gentle Reader) all men to be wandring Pilgrims in this world, and their liues to be nothing elſe but a weary, and tedious Pilgrimage heare on Earth, their home being Heauen from whence they are banished by reaſon of their Pride and Diſobedience; I throughly perſuaded my ſelfe, that it would be very gratefull and pleaſing vnto many, if vnder the title of a Pylgrimage to Paradiſe, I should write the life of this Bleſſed Saint: by the which, I shall not only shew my ſelfe grateſull for the manifold benefits I haue receiued from her bounteous Liberality, whereby I am obliged to imploy the beſt of my endeauours to her honour and prayſe: but alſo (as I hope) ſtir vp the hartes of ſome to follow her happy ſteppes, to their greater profit, her more glory, and no ſmall comfort vnto my ſelfe.*

For what wandring Pylgrime would not be glad of ſo ſafe a Guide? VVhat ſinner would not reioyce

at

at ſo happy a Light? what VVretch would not fly to ſo ſweet a Patroneſſe? or what true Chriſtian would not be moued with ſo rare example? Cuius enim vel ſaxeum pectus illæ huius peccatricis lacrymæ ad exemplum pœnitendi non emolliant (*ſaith* S. Gregory?) *For whoſe breſt euen of ſtone, would not the teares of this ſinneſull woman moue, and ſoften to the like example of repentance?*

I haue therfore deuided her life into diuers dayes Iourneys, according as the grace of the Holy Ghoſt guided this Bleſſed Penitent, that we may the better ſee the rare handy-worke of the diuine Spirit, and more cleerly diſcerne the admirable Vertues of this happy Pilgrime, and be the more forcibly moued to the imitation therof; and ſo learne how to aſcend from this vale of teares and miſery, vnto the toppe of all comfort and felicity, which from my hart I wish to all who shall reade this happy Pilgrimage. Read therfore without curioſity, carpe not at the meaneſſe of the ſtyle, but ſeeke to imitate the Vertues of the Saint.

I. S.

SAINT

S. MARY MAGDALENS PILGRIMAGE TO PARADISE.

THE FIRST DAYES IOVRNEY from Sinne to Grace.

How Bleſſed Magdalen perceiueth her ſelfe in the gulfe of Sinne.

CHAP. I.

LONG had the darke and cloudy night of flattering and deceitful Sinne, eclypſed from our poore Pilgrims ſight the gladſome beames of Grace, wherby it came to paſſe, that the night being ſhrouded in vtter

vtter darknes, the weather tempeſtious, and the way dangerous, ſhe hauing myſt her ayme was led aſide, and ranne headlong vnto her endleſſe ruine and deſtruction. For ſuch is the crafty dealing of our ancient enemy, and ſuch the ſubtile inchaunting of the winding Serpent, that vnder the ſhaddow of the ſweeteſt baytes, we deuoure the hidden hooke of deadly ſinne; and he being inded the Prince of Darknes, transformeth himſelfe into an Angell of Light, thereby to wreke his teene vpon the Image of God, and be reuenged of thoſe to whome the inheritance of the Kingdome of Heauen doth belong. Into the iawes of this foule Fiend was our poore Pylgrim fallen, who ſeduced with this falſe light, and true darknes, ſaw not the dangerous pit of her owne perill and perdition.

2. About which tyme the Orient Sunne of Iuſtice began to diſperſe theſe myſty Cloudes, and ſpread his gladſome beames ouer the Land of *Iury*, wherby our wandring halfe-loſt Pylgrim did perceiue a moſt cheerfull dawing of a happy day to be at hand: by whoſe neere approching light ſhe might eaſily diſcerne the certayne perill and iminent danger ſhe was in. And therfore ſeeing no other remedy, in the middeſt of the ocean of her

her miſcarried Fortune, ſhe caſt the ſtrong anker of her Hope, not in the ſand, but vpon the immoueable Rocke CHRIST IESVS, with vndoubted fayth; that ſo ſhe might eſcape the danger of this ſwallowing gulfe of ſinne.

3. Seeing now the perillous eſtate ſhe was drawne into, & the infinit good which ſhe had almoſt loſt; ſhe needed no further inſtigation to driue her forward, and make her ſtriue to get forth of the myſeries ſhe had ſo long, and (alas) too long imbraced. And therfore making vſe of the light already receiued, I imagin ſhe brake forth into theſe or the like ſpeaches. Almighty & euer-liuing God, grant, that from my hart I may deſire thee, deſiring to ſeeke thee, ſeeking to find thee, finding to loue thee, louing to obtayne forgiuenes of my ſinnes, and being forgiuen neuer more to offend thee.

4. But yet the better to vnderſtand the pittifull eſtate of this our ſtragling Pylgrim, let vs imagine with our ſelues a forlorne and deſolate Traueller, in a ſtrang and vnknowne Countrey, in a darke, rainy, and tempeſtious night, hauing vtterly loſt his way, to fall into ſome deep and hideous pit, not ſo much filled wi h water, as repleniſhed with all kind of venimous and poyſoning Serpents, Adders,

ders, Snakes, Toades, and the like, amongſt which this poore wretch ſhould remayne all night, not knowing which way to turne himſelfe to get forth, by reaſon of the depth; or little dreaming what danger he was in, by reaſon of the darknes of the night, not giuing him leaue to behold theſe hideous Monſters. But if the cheerfull light of the Sunne ſhould but begin to diſcouer vnto him the manifeſt danger he were in, and lay open to his view the venemous ranke wherwith he was beſet, doubtleſſe with all his powers he would ſtriue, and with all his forces ſtruggle, neuer ceaſing with his loudeſt voyce to cry and call for help, that he might be freed from this ſecond Hell.

5. Into a far more dangerous gulfe, and ſwallowing whirl-pit was poore MAGDALEN drawne, and caried downe; little marking the danger ſhe was in, or once thinking of the thicke muſter of ſuch Helliſh Furies who wayted to deuoure her; vntill the ſhining beames of the diuine Spirit ſent from the Sunne of Iuſtice CHRIST IESVS, diſperſed the myſty cloudes of darke ignorance, quickned her dimme ſight, and opened her drowſy eyes to behold her owne miſery, that ſhe might cry with the Kingly Prophet, *In-*

fixus

fixus ſum in limo profundi: I ſticke in the ſlymy mudde of the bottome of the deep. *Ad nihilum redactus ſum, & neſciui*: I am brought to nothing before I was aware: therfore *de profundis clamaui ad te Domine, Domine exaudi vocem meã*, from theſe deepes I cry vnto thee, o Lord, Lord harken vnto my voyce. *Abyſſus abyſſum inuocat*, one depth calleth vpon another: the depth of my miſery, o Lord, cryeth and calleth vpon the depth of thy mercy; therfore let me taſt the ſweetnes of thy merciſull pardon, *Et miſericordias Domini in æternum cantabo*: and I will ſing thy mercyes for euermore.

6. O ſorrowfull MAGDALEN let me bring this comfort vnto thee. God himſelfe made man is come downe to ſeeke thee, therfore make no delay to come vnto him. The Doue being let fly from the Arke, not finding where to reſt her foot, came backe againe to ſaue her ſelfe. Come backe, come backe, o dolefull Doue vnto thy true *Noë*: For what doth *Noë* ſignify, but *Reſt*. Come backe then vnto thy true *Reſt*: bring the Oliue branch of peace in thy mouth, for now he is come into the world who bringeth peace vnto men, pardon vnto ſinners, ioy vnto all. Say not, thou art a Sinner, for ſuch he calleth; ſay not thou haſt offended him, for ſuch he inuites,

ſay;

say not, thou hast erred and gone astray, for such he seeketh, and bringeth home, as a true sheepheard.

7. But (alas) what needeth counsell where the disease suffereth no delay? or who will be deafe when CHRIST calleth? who so discourteous as not to come when IESVS inuiteth? who will not sell and forsake all, to buy the field, and find out the infinit treasure of the Sonne of God wrapped in humane flesh? Runne then MAGDALEN, to the fountayne of liuing water, and like the wounded Hart neuer cease vntill thou hast quenched thy lingring thirst. Hasten vnto the Treasure-house of Mercy, neuer rest vntill thou hearest thy sinnes are forgiuen thee. Fly vnto the sure Castle of defence, wher thou shalt sit secure from all thyne enemies, and be protected from all thy foes. Aske, and thou shalt haue carefull guides to direct thee to him; seeke, and thou shalt find his bountifull hand ready to receiue thee: knocke, and he will open the broad gates of his infinit mercy vnto thee.

How

How this happy Pilgrime sought for Christ.

CHAP. II.

NOw had the dart of diuine loue wounded so deep the panting hart of Blessed MAGDALEN, that her eyes abandoning all messengers of sleep; her thoughts still vrging her will; her will againe inploying her thoughts to inuent some meanes how to find the remedy for her bleeding hart; her watchfull eyes neuer wearyed with looking, if she could espy her desired IESVS; her eares still harkening if she could but heare him named, whome now aboue all things else she loued; her tongue though interrupted with sighs and teares, yet louingly demaunded newes of her Phisitian; her feet neuer weary with wandring after him; finally her only rest was to be restlesse in the search of him, in whose only hand lay the care of her deadly woundes.

2. Many tymes me thinkes I heare her blame her selfe with the spouse, that she could not find whome she so much loued. *In lectulo meo per noctem quæsiui quem diligit anima mea; quæsiui & non inueni.* In my bed in the night I haue sought whome my soule loueth, I haue sought and haue not found. No, no

Christ is not to be found by darkn ſſe, but by light, for he is Light it ſelfe, neither can darknes comprehend him; nor is he to be found amongſt pleaſures and delights, ſignified by the ſoft bed, *in lectulo meo*. He is weeping in pouerty, preaching with humility, curing diſeaſes with charity, ſuffering with Patience, dying for Obedience. Therfore ſweet MAGDALEN tell me, what was thy reſolution? what didſt thou ſay vnto thy ſelf, when thou couldſt not find him? *Surgam, circuibo Ciuitatem, per vicos & plateas quæram quem diligit anima mea*. I will ariſe, I will compaſſe about the Citty, through all the wayes and ſtreets I will ſeeke whome my ſoule loueth.

3. I will ariſe from the baſe conuerſation of a ſinnefull life, I will leaue the wicked *Babylon*, I will enter into the holy Citty of *Hieruſalem*, I will ſeeke euery nooke and corner, vntill I find him. I will ariſe with my vnderſtanding to the conſideration of ſo manifold benefits beſtowed vpon me, with ſo great liberality; I will weigh myne owne ingratitude, in being forgetfull of them. I will ariſe to the contemplation of my intollerable malice in offending his diuine Maieſty, to whome by ſo many titles I owe my ſelfe

ſelfe ten thouſand tymes. I will compaſſe my ſelfe about with workes of pennance: I will ſeeke to attayne vnto his fauour by true contrition and ſorrow for my ſinnes; and I will acknowledge them vnto him, with a ſtrong & firme purpoſe neuer more to offend him. I will ariſe from all baſe affections, and deſires of the world; my imployment ſhall be the contemplation of the Celeſtiall Paradiſe; this ſhall be my portion, this my part; by this way I hope to find out my beloued Spouſe, my Lord, my Maiſter, the Sauiour of my ſoule. Therfore ſweet IESVS hide thy ſelfe no longer from me, but let me know, *vbi paſcas, vbi cubas in meridie*: where thou doſt feed, where thou doſt reſt at midday. No labours ſhall daunt me, ſo I may find thee, no ſhame confound me, ſo I may ſee thee; no words affright me, ſo I may heare thee; no multitude be terrible vnto me, ſo I may inioy thee; Finally nothing trouble me, ſo I may loue thee.

4. Thou didſt ſend an Angell to manifeſt thy Natiuity to the poore deuout Sheepherds; thou gaueſt a glitternig ſtarre to bring the three Kinges from the Eaſt to adore thee. O what Bleſſed Angell will tell me, what fortunate ſtarre direct me, ſweet IESVS, that

I may find thee! I do not ſeeke thee as cruell *Herode* did to kill thee, but with all loue, and reuerence to adore thee. I do not come as a proude Phariſie to intrappe thee, but as a poore wounded ſoule to be cured by thee. I am the loſt ſheep thou ſeekeſt, and yet I ſeeke thee. Thou knoweſt where I am loſt, and how much I deſire to find thee. Thou ſayſt thou cameſt to call ſinners, O then lett me heare thy voyce; *ſonet vox tua in auribus meis*; let thy voyce ſound in my eares, for it is ſweet: let me heare it, for I deſire it: hide not thy ſelfe any longer from me, the only remedy of my bleeding ſoule. To dy without thee is eternall death; but to liue with thee is an endleſſe life. The ſacrifice thou delighteſt in (o Lord) *is a troubled ſpirit, and an humble and contrite hart thou wilt not deſpiſe*. This ſacrifice I deſire to offer vp vnto thee; with ſuch an hart I would preſent thee: if it be not to thy liking wound it yet more deep, that the bleeding of my inward griefe may be a faythfull witnes of my loue, & the multitude of my teares waſh away the guilt of my ſinne, that I may appeare before thee.

5. I confeſſe (o Lord) that I am ſuncke downe into the depth of miſery, yet let not miſery preuayle where mercy raygneth; nor ſinnes

ſinnes remayne where IESVS bleſſeth. Thou haſt called me (ſweet Sauiour) and I haue heard thee: deſpiſe me not therfore when I call vpon thee. Thou didſt looke vpon me with thy eies of mercy, when I loued ſinnes; turne not away thy face now I hate and deteſt them. Thou haſt promiſed that, *who waketh in the morning ſhall find thee*, therfore let my watchful eies receiue this bleſſing to ſee thee. Although I be not worthy to behold thy heauenly countenance; yet am I bound to fall at thy ſacred feet, and ask pardon for ſo often offending thee. Therfore ſince hope differred afflicteth the mynd, eaſe me of this griefe; take away this ſorrow from me; let me after long ſeeking know how to find thee, for Loue ſuffereth no delay, & therfore meruaile not that, *amore langueo*, I languiſh with deſire of thee.

How Bleſſed Magdalen hath notice of Chriſt, and findeth him in the houſe of the Phariſie. Luc. cap. 7.

CHAP. III.

THE ſhining Sonne of Iuſtice CHRIST IESVS, now began to ſpread his beames of light more freely though the Land of *Iury*,

and Fame began to poſt to all parts with the ſhrill report of his life and doctrine, when our Bleſſed MAGDALEN, either by her Siſter Saint *Martha*, or otherwiſe, came not only to haue notice of him and his celeſtiall doctrine, but alſo to know in particuler where he was: which aſſone as ſhe vnderſtood, taking a box of precious Oyntment, ſhe made great haſt vnto the houſe; and finding him at dinner with his diſciples and others, not ſo much as ſaluting any, but boldly ruſhing in, ſhe ranne vnto the Phiſitian of her ſoule; and not daring to looke him in the face whome ſhe had ſo often and ſo grieuouſly offended, guided by the mother of all vertues Humility, ſtanding behind him ſhe began to waſh his ſacred feet with floudes of teares; with her beautifull hayre ſhe did wipe them; with all loue and deuotion ſhe kiſſed them; and laſtly powred out her precious Oyntment vpon them, to refreſh them.

2. But ſtay my haſty penne, me thinkes thou runneſt too faſt, and haſt too ſoone poſted ouer ſo rare and ſingular an example of vertue; giue me leaue a litle to diſcourſe with this holy Penitent, and deuout Pylgrime. Tell me (o ſweet MAGDALEN) where is all thy courteous behauiour, that thus ſo vnmanner-

nerly

nerly thou ruſheſt into a banquet not inuited? Didſt thou not feare to offend the preſence of him whome thou didſt ſeeke, with ſo great boldnes? Didſt thou not imagine thou mightſt haue been kept backe by force, and ſo haue been diſgraced? Didſt thou not foreſee the murmuration of the proud Phariſie againſt thee? Could not the modeſt ſhamefaſtnes of a woman detayne thee? Did not the multitude of thy ſinnes affright thee? Did not the rumour of thy badd life and name confound thee? Could not the vnfitnes of the tyme and place delay thee? Finally did not the very light of IESVS terrify thee? How therfore durſt thou in this ſtrange and vnaccuſtomed manner preſent thy ſelfe vnto him?

3. Alas, I ſee thou art to buſie to anſwere me, yet I am not ſo buſy but I will anſwere for thee. *Apelles* the Prince of Painters comming vpon a tyme to the Citty of *Alexandria*, was there receiued with great diſdayne by the Paynters of the ſaid Citty, and by one *Planus* was feygnedly inuited to the Kinges Table, that he might from thence be repelled with diſgrace, comming thither, as the King might imagine, vnſent for, as indeed it happned: for the King moſt diſhonorably

commaunded him to depart, it being the cuſtome that none might approach vnto that place vnleſſe he were ſollemnly inuited: but *Apelles* moſt ingeniouſly cleared himſelfe from that blemiſh, ſaying, he was inuited, and that ſollemnely; and being demanded by whome, ſnaching vp a cole from the fier he paynted ſuch a liuely image of him who had inuited him, that he cau'ed great admiration, and was exceedingly honoured by the King, and held in no ſmall eſtimation.

4. But (alas) *Apelles* his art was not able ſo to expreſſe the image of him that inuited him, as our Bleſſed MAGDALEN had in her hart and countenance expreſſed and imprinted the liuely image of IESVS, who inuited her, though others might thinke ſhe was not called or inuited. No, no, O happy Saint, thou didſt not come vnto him before thou wert inuited, who came to call and inuite ſinners vnto him: and although he did not ſend viſibly for thee, yet he came himſelfe viſibly to ſeeke thee, and with an inward light and ioyfull meſſenger did call thee, and therfore no breach of courteſy to ſeeke him, nor any impeachment to thy beſt demeanour to come vnto him. Yea rather great diſcourteſy had it been, with the couetous miſer, ambitious

ambitious worldling, or fleshly catiffe to excuse thy selfe. *Cœperunt omnes simul se excusare:* they began all to excuse themselues; but thou, O Blessed Saint, knewest very well the force of him who called thee, the loue of him who inuited thee, the mercy of him who sought thee. And therfore assone as euer thou knewest, thou didst prepare thy selfe with all due reuerence and respect to seeke him; how then couldst thou fear to offend him with thy boldnes? Neither could the fe re of any force detayne thee, where so strong loue did direct thee, *quia fortis est vt mors dilectio*, because loue is as strong as death.

5. Well didst thou foresee the murmuration of that proud and arrogant Pharisie; but what could those vayne words hurt thee, where the sacred mouth of IESVS ready was to defend thee. Well might the modest shamefastnes of a woman haue detayned thee, had not thy inward blush been such, as outwardly thou didst respect nothing. The multitude of thy sinnes might well haue been terrible vnto thee, had not the multitude of Christ his mercyes appeared greater before thee. The rumour of thy bad name might haue byn cause of confusion, had not the only remedy byn to be confounded. The vnfitnes

of the tyme and place might haue kept thee back, but that there is no tyme or place vnfit to follow Christ, and humbly to demand forgiuenes of our sinnes. The very terrour of his presence might haue amazed thee, had it not been the best remedy to delight thee.

6. Therfore I cease to wonder that this Blessed Saint not with importunity, but very fitly, and with so great diligence came so fast to seeke the remidy of her festred woundes. Let vs therfore marke with attention how she proceeded: for doublesse her example will be profitable vnto vs, and the fragrant odour of her excellent vertues farre surpasse the sweet perfumes of her precious Oyntments. Neither without mystery hath the holy Ghost guided the penne of the holy Euangelist to set downe so exactly and in particuler all her actions. *Iob* was afflicted that we might learne; and *Toby* stroken blind for our example, that by these myrrours of patience we might learne to suffer: *Vt posteris daretur exemplum patientiæ*, sayth the Sacred Text, that they might leaue an example of inuincible patience vnto all posterity: yea as S. *Paul* witnesseth, *Omnia quæ scripta sunt, ad nostram doctrinam scripta sunt*: All things that be written, be written for our learning and instruction:

ſtruction: and therfore let vs now diſcuſſe with diligence this matter of no ſmall importance, and conſequence.

The excellent Vertues of the Bleſſed Saint are yet more at large declared.

CHAP. IIII.

ECCE *mulier quæ erat in Ciuitate peccatrix:* Behold a woman who was a ſinner in the Citty. The holy Euangeliſt making mention of a Phariſie who had inuited Chriſt vnto his houſe, begins to enter into the deſcription of the admirable conuerſion of our holy Pilgrime, and as a thing very wonderfull and ſtrang, he inuiteth vs vnto attention with an *Ecce*, Behold: which manner of ſpeaking ſignifieth ſome notable fact to follow. What therfore ſhould we behold? A woman that was a ſinner in the Citty. What did ſhe? Aſſone as euer ſhe knew that IESVS dined at the houſe of the Phariſie, ſhe preſently went thither with a box of precious Oyntment. But perhaps ſome will meruell why S. *Luke* being to paynt forth the vertues of this Bleſſed Saint, beginneth with mention of her ſinnes? This maketh not a little for her prayſe and cõmendation, who ouercõming ſo many difficulties

difficulties did come at laſt to exerciſe ſuch rare acts of vertue: yea in this doth appeare the excellent art of the holy Ghoſt, for ſeeing that ſhe was to be ſo great a Saint, the firſt ground being laid of black, the beautifull luſter of her vertues might appeare the better, and be the more admyred, and therfore he bids vs behold, *Ecce*: which reflection vnto her ſinnefull life, doubtles doth giue a greater grace vnto her vertues.

2. Neither muſt we when we heare this word *Peccatrix*, to wit a Sinner, haue ſuch imagination that ſhe was a common Harlot, nor yet excuſe her ſo much on the contrary ſide, that we ſay ſhe ſinned not at all but ſeemed a ſinner; theſe two extremes muſt be auoyded. For we muſt acknowledge her a ſinner, ſith the Ghoſpell ſaith ſo, and that ſhe was much noted for it, that he calleth her ſo. But no maruell that her defectes ſeemed ſo great, and were ſo ſcandalous in the ſight of the world; for being a noble Woman, and of great worth, vpon whom the eies of the vulgar ſort vſe allwayes to be moſt fixed, euery thing in ſuch a perſon ſeemeth greater then it is; and the more renowned the perſons be, the greater the ſcandal if their falt be known. And this is the reaſon, that Bleſſed MAGDALEN

DALEN was accounted a ſinner, and ſo by the holy Euangeliſt deſcribed, according to the fame that ranne of her, and the occaſion ſhe had giuen therof, which now with the aboundance of her teares ſhe waſheth away. For aſſone as ſhe knew that Chriſt was in the houſe of the Phariſie, ſhe needed no further meſſenger, but with all ſpeed ſhe haſted vnto him, *Vt cognouit*, ſayth the Euangeliſt, aſſone as euer ſhe knew.

3. Heere beginneth the firſt ſteppe vnto all Vertue; heere is the fountayne and ſource of all good; heere is the ground and foundation of our ſpirituall building, to be diligent and watchfull in putting in execution the diuine inſpirations we haue receiued, as this Bleſſed Saint did. The Euangelicall ſeed, ſaith CHRIST, was ſowen in foure places, yet it grew but in one: ſo the diuine inſpirations we receiue into our harts, either we lett them be deuoured by the foules of the ayre, that is wicked ſpirits; or elſe we permit the thornes of vices to grow ſo faſt, that they choake them; or falling into a hard and ſtony hart, they proue naught for want of the moyſture of deuotion. But that which falles in the good ground, that which is ſowed in an excellent hart, taketh deep roote, & keepeth faſt

faſt that light allready receiued, and maketh it fructify an hundred fold. *Verbum Dei retinent & fructum afferunt in patientia*: they keep the word of God, and bring forth fruite in patience. Such was the hart of Bleſſed MAGDALEN, after the Sunne of Iuſtice had reueſted this darke cloude with his beautifull beames of grace; ſhe kept it too ſure from the foules of the ayre to come neere it; that it ſhould not dy for want of moyſture ſhe made her head a fountayne, and her eies ſprings of teares to water it; and leaſt the pricking thornes of ſinne might offend it, ſhe plucked them vp by the rootes, and in the conſuming fire of contrition burned them. O admirable diligence, by which ſhe deſerued that the Church ſhould ſinge in her honour, *ab ipſa fauce Tartari redit ad vitæ limina*: from the very mouth of Hell ſhe returned to the gate of Heauen.

4. *Attulit Alabaſtrum vnguenti*: She brought an Alabaſter box of oyntment. The box was of Alabaſter ſtone, very white, full of oyntment. What is the myſtery of this? Beſides the ordinary courteſy of anoynting our Sauiour his feet, ſhe meant that he ſhould mollify her ſtonie hart, and make her ſoule white. A fit veſſell for all kind of heroicall vertues,

vertues, whoſe ſweet perfumes might be moſt pleaſing vnto Chriſt; and therfore no doubt ſhe ſaid with the Spouſe, *Dum eſſet Rex in accubitu ſuo, nardus mea dedit odorem ſuum:* whilſt the King was in his banquet, my ſpikenard hath hath giuen forth it odour. Neither was it in vayne that ſhe preſented this box of precious oyntment vnto Chriſt, and powred it out vpon his ſacred feet, but that ſinners might learne, not only to aske forgiuenes of their ſinnes, but alſo to bring vnto Chriſt ſuch oyntments as may annoynt his feet, that is almes, by which the poore may be refreſhed.

5. *Et ſtans retro ſecus pedes eius.* And ſtanding behind neere vnto his feet. O Queene of Vertues, Humility! how well thou doſt inſtruct thy followers! how fit a place haſt thou found for a penitent ſinner whoſe feet had gone aſtray, to bring her to the ſacred feet of him who neuer erred ſteppe: & how well was ſhe placed behind him, whoſe heauenly countenance and diuine Maieſty ſhe thought her ſelfe vnworthy to behold: Yet neere vnto his holy feet thou hadſt placed her, that viewing well the impreſſion of them, ſhe might afterwards the better follow them. There might you haue ſeene this heauenly penitent,

penitent, the firſt that euer came to Chriſt for help and remedy of their owne ſinnes: there, I ſay, might you haue ſeene her ſtand couered with a modeſt veyle of true Humility, with her eies fixed vpon thoſe Sacred feet; the remembrance of her former life cutting the very ſynewes of her hart, & that bleeding with griefe, true contrition purifying her ſoule, loue crauing for pardon, and her outward teares giuing certayne teſtimony of her inward ſorrow. In ſo much that *lachrimis cœpit rigare pedes eius*: with her teares ſhe began to water his feet. By which word *rigare*, to water, is ſignified the aboundance of her teares, and by the aboundance of her teares the greatnes of her ſorrow and contrition.

6. Plantes which be newly ſet, & flowers planted in gardens muſt be watred, that is, not only water caſt ſuperficially vpon them, but in ſo great aboundance that it ſinketh downe throughly to the rootes, & therfore much water is required for this effect. So did Bleſſed MAGDALEN, who wept ſo much as the Holy Ghoſt would expreſſe the aboundance of her teares by this word *rigare*, to water; and by this giue vs to vnderſtand her penitent teares, and by theſe outward ſignes her inward griefe, her bitter panges, and diuine

uine loue. But as loue is neuer ſatisfied, but aſcendeth like fier; ſo the Bleſſed MAGDALEN in whoſe hart now diuine loue had choſen a perpetuall pallace, was not content with her teares to waſh the venerable feet of her Sauiour, if vnto this extraordinary and ſtrange lauatory ſhe ſhould not adde as ſtrange a towell to wipe them, and therfore, *capillis capitis ſui tergebat:* ſhe did wipe them with her hayre.

7. O exceſſe of diuine loue! what ſtange effectes canſt thou compaſſe! yea what canſt thou not effect! Are not theſe the hayres which ſhe ſo much eſteemed, that ſhe would not ſuffer the leaſt of them to be mangled or diſordered? Are not theſe the golden twindes wherein ſhe placed the chiefeſt of her ioy? Are not theſe the gilded ſpangles, wherwith the ayre ſeemed to delight it ſelfe to play? and how is it poſſible that ſhe ſhould bring them now to this vſe to wipe feet? O yes, they be the feet of IESVS, they be the feet of the Sonne of God, they be the feet of God himſelfe, they be reliques which ſhe eſteemes not only beyond her hayres, but prefers them before her life, worthy of all reſpect, worthy of all honour, worthy of all dutifull ſeruice in the world.

8. Beſides thoſe handes, thoſe eyes, thoſe hayres, that hart, which before ſhe had imployed to offend him, now with all duty ſhe doth dedicate vnto his perpetuall ſeruice, and thinkes it the fayreſt iewell that euer adorned her hayre, if any thing from the feet of CHRIST ſhould hange in them. And now indeed ſhe eſteemes her owne hayres, not becauſe her owne, but becauſe they haue byn honoured with the ſacred feet of Chriſt. And as if ſhe had enuied at her owne hayres, that they were ſo happy to kiſſe thoſe feet, not permitting them to inioy that priuiledge alone, ſhe with her tender lipps attemptes the like.

The reſt of her excellent Vertues are proſecuted.

CHAP. V.

OSCVLABATVR *pedes eius*: ſhe did kiſſe his feet. O how deuoutly doth ſhe conſecrate her ſelfe peece by peece vnto him, her hands, her hayres, her teares, her lipps, her hart, finally all that ſhe hath, all that ſhe is, there ſhe preſents before his diuine Maieſty, as a burnt Sacrifice for pardon of her ſinnes. And now ſhe giues the holy Kiſſe of ſacred Peace, in ſigne that neuermore ſhe will offend him:

him: *Miſericordia & Veritas obuiauerunt ſibi, Iuſtitia & Pax oſculatæ ſunt*. Mercy and true contrition haue met togeather, Iuſtice and peace hath kiſſed one another. And the more to ſhew the vehemency of her kindled affection ſhe did not only once kiſſe them, or for a litle while, but as CHRIST himſelfe witneſſeth, continually: *Ex quo intraui, non ceſſauit oſculari pedes meos*: Since I entred into the houſe, ſhe neuer ceaſed to kiſſe my feet.

2. Her ſelf thus diuerſly ſactificed vnto him, yet ſhe was not content, but *vnguento vngebat*, ſhe did annoynt them with oyntment. She would needs annoynt thoſe Bleſſed feet with this ſweet refreſhing oyle, in recompence (in ſome ſort) of that heauenly oyle of gladnes wherewith he had imbalmed her wounded Soule and dying Hart. O precious oyntment, and happily beſtowed, but yet of low price, or no price at all, in compariſon of that heauenly liquour, that flowed from thy weeping eyes! O fragrant ſmell, whoſe perfume was fit for ſuch a perſon, yet far inferiour to that ſweet odour which did aſcend from thy burning hart, whoſe ſmoking incenſe was more gratefull then a thouſand oyles. Oyle being powred forth ſinketh into the thing it falls vpon, in

ſuch ſort that hardly, or not at all it can be taken out: And the oyle that fell from her penitent eyes, left ſuch impreſſion on the feet of CHRIST, that no age ſhall be able to blot it forth of memory, no iniury of tyme ſhall be able to blemiſh it, or any malice to defile it.

3. The oyntment no doubt was very precious, and might haue byn powred as well vpon his head as his feet, but that the rare Humility of our penitent Pilgrime would not permit her ſo much as to looke ſo high; but Loue reſerued that duty for another tyme, which ſhe with no leſſe care and diligence performed, as after we ſhall declare. The ſcope at which this Bleſſed Saint did ayme, was no lower then Heauen, therfore no meruaile that ſhe laid ſo ſure a foundation of Humility, without the which her famous Tower of ſo rare Sanctity could neither ariſe, nor ſtand; but vpon ſuch a ſure ground, vpon ſuch a firme & immoueable foundation what could be expected ſutable vnto them, but her ſingular modeſty, her ſtrong reſolution, her vnſpeakeable griefe & ſorrow for her ſinnes, ſuch rare contrition, ſuch flaming Charity, ſuch perfect vnion with him, from whome ſhe knew ſhe had byn too longe diſunited;

but

but now againe lincked in ſuch ſort, that no ſtormes, no blaſtes, no labours, no perſecutions, no deceites, no flatteries could euer draw her from that happy courſe ſhe had begun, frō that beſt part which ſhe had choſen, from thoſe thrice happy feet, where ſhe had receiued ſo liberall a pardon of her manifold faultes and offences committed againſt him, and with that generall Pardon, particular grace, neuer more to offend him in the like ſort.

THE SECOND DAYES IOVRNEY.

Of the enuious murmuration of Simon *the Phariſie: and how Chriſt defended his deuout Pilgrime the Bleſſed* Magdalen.

CHAP. I.

AS the gladſome light of the ſunne is a pleaſant recreation to thoſe who can behold it, but very dangerous vnto the weake ſighted who are not able to receiue the brightnes therof: euen ſo I find that vnto all true louers of vertue, the rare example of our Bleſſed MAGDALEN muſt needs be a moſt gratefull light, and great comfort; but vnto the proude Scribes and Phariſies, blinded with the ſelfe conceit of their owne Sanctity, it could be nothing elſe but ſcandall, cauſe

of enuie and murmuration: like as from the ſame flower the labouring Bee gathereth hony, the venimous ſpider poyſon, according to the good nature of the one, and the poyſoned diſpoſition of the other. And Saints from the ſame garden do pluck moſt beautifull flowers of the infinite Wiſedome, Power Bounty and Mercy of Almighty God, from whence the euill diſpoſed take occaſion by their owne pride of no ſmall hurt, all by miſtaken ſcandall, and offence. So that where our Bleſſed Sauiour began to open the treaſure-houſe of his Mercy, there the proude Phariſie began to thinke much, and withoue any further deliberation ſaid in his hart: *If this man were a Prophet, he would eaſily know both who, and what a one she is who toucheth him; for she is a ſinner*. But Chriſt who ſaw his inward thoughts, vnto whoſe all-ſeeing eye nothing is or can be hid, giue him a ſharpe anſwere with a ſweet demaund, telling him, *He had a word to ſpeake vnto him*, who anſwered, *Maiſter, ſpeake*. Then our Bleſſed Sauiour as well conforming himſelfe to his capacity, as deſirous to make him giue ſentence againſt himſelfe with his owne mouth, he propoundeth vnto him this Parable.

2. There were two debters vnto a cer-

taine vſurer, the one was indebted fiue hundred pence, the other fifty, neither of them being able to diſcharge their obligation, he forgaue them both; which of thoſe two loueth him beſt? *Simon* the Phariſie anſwered, *I thinke he vnto whome he forgaue the greater ſumme*. Rightly anſwered, ſaith our Bleſſed Sauiour, and turning himſelfe towards the humble Penitent, ſaid vnto Simon; *Doſt thou ſee this woman? I came into thy houſe, thou didſt not ſo much as giue me water to wash my feet, but she hath done it with her teares, and with her hayres hath wiped them: Thou haſt not giuen me the kiſſe of peace, but she hath neuer ceaſed ſince I entred into thy houſe to kiſſe my feet: Thou haſt not annoynted my head with oyle, she with her oyntment hath done it to my feet; therefore I tell thee, many ſinnes are forgiuen her, becauſe she hath loued much; to whome leſſe is forgiuen, loueth not ſo much*. O diuine ſentence flowing from the eternall fountayne of wiſedome it ſelf! How much was the wiſedome of *Salomon* commended, who by offering to diuide the tender infant, found out forthwith the true mother, and ended the ſtrife! How much was the vpright iudgment of the Prophet *Daniel* extolled, who with his heauenly prudence found out the deceitfull calumniation of the wicked Iudges, and iuſtified the innocent

Suſanna

Suſanna! But what wit (o Lord) can admire, what tongue declare, or what hart diue into the depth of thy infinit wiſedome, who ſo ſweetly, and yet ſo throughly couldſt cure the murmuring mynd of the proude Phariſie, and withall defend thy deuout penitent, and thy ſelfe; and this to make him bluſh, who had performed ſo little, and yet could murmur at her, who had done ſo much.

3. The cuſtome of thoſe Countries of *Paleſtina* was, that at the entring into their houſes, they waſhed the feet of their gheſtes, gaue them the kiſſe of peace, and annoynted them with a ſweet refreſhing oyle. All theſe duties of courteſie had the proud Phariſie omitted, and yet had not eyes to ſee, nor hart to thinke well of her, who had performed it in ſo new and ſtrange a manner. O miſerable wretch, looke well what thou ſayſt. Conſider it againe before thou ſpeakeſt: *Peccatrix eſt*: She is a ſinner, thou ſaiſt. O blinde errour, & wilfull blindnes! O raſh cenſure! She was a ſinner, it is true; therfore ſhe is, how knoweſt thou that? who made thee the ſearcher of the hartes ſecrecy, whoſe key is only in the hand of God? How can thy bleard eyes ſee into anothers hart, who canſt not ſee the miſery of their owne Conſcience? Take, hypocrite,

crite, the beame out of their owne eye, and then looke for the moate in anothers, when thou mayst better discerne it. Thou makest thy selfe Iudge where thou oughtst not, and therfore by the iust iudgment of God thou hast giuen sentence against thy selfe with thy owne mouth.

4. O wretched wight, couldst thou not be content to murmure at the poore Pilgrime but with the sharpe sword of thy cutting censure, thou must strike the innocent lambe of God? The Sauiour of the world? The light of heauen? *Hic, si Propheta esset &c.* If this man were a Prophet &c. If he were a Prophet he would know, thou saist; and who told thee, he knew not both what, and who she was? Could it not suffice thou didst cõdemne her for a sinner when she was iustified, but thou must condemne Christ of ignorance being full of wisedome, yea Wisedome it selfe, and infinit Wisedome? But I do not maruell that thou couldst not strike the one but thou must hit the other. For now sweet IESVS, and Blessed MAGDALEN were so vnited that they could not be separated one from the other. Neither could the one receaue the wound which should not grieue the other. Therfore if pitty cãnot moue thee to pardon the

the woman who came vnsent for by thee, let hospitality constrayne thee to pardon the gheſt inuited by thy selfe. Or if thou canst not hit the one but thou must needs wound the other, then pardon both. For he may easily be pardoned who neuer offended; and she deserueth al pardon, who so much lamenteth that she hath offended.

5. But Blessed MAGDALEN how dost thou suffer all this iniury? what dost thou all this while? I see thou art so busie at thy IESVS feet, thou wilt not speake vnto me. I see thee so imployed thou canst not answere me. As for the Pharisies rash speaches, thou either dost not heare them, or not regard them, or if thou didst heare them, where humility had taught thee to sit, Patience had taught thee to suffer, and Charity to forgiue. And more what needed any excuse of thyne, when truth it selfe did defend thee? Therfore sweet Saint, I now perceiue in what thou didst imploy thy selfe all this while. The remembrance of thy former life did afflict thee, the possession of thy present ioy did absorpe thee, the firme purposes of future amendment did comfort thee: therfore no maruell, that no perturbation or calumniation could distract thee.

6. The

6. The ſilly Lambe is ſafe from the danger of the rauening Wolfe, whileſt the vigilant Paſtour is at hand. And Bleſſed MAGDALEN ſecure from carping tongues vnder the ſhadow of Chriſt his wings. The houering doue is not free from perill, vnleſſe in the hollow holes and creuiſſes of the rocke, nor this Bleſſed Penitent could haue eſcaped, but vnder the protection of this Allmighty rocke. Now Bleſſed Saint ſit ſecure, waſh, wipe, kiſſe, and annoynt thoſe happy feet, whoſe only touch may make thee alſo happy: Loue that mild Phiſitian whoſe heauenly balmes can only cure thee. Follow that Paſtour whoſe diuine counſell cannot erre in directing thee: and neuer permit thy ſelfe to be ſeparated from him, whoſe company is life vnto thee.

7. But o louing Sauiour, detayne not thy ſelfe too longe with this murmuring Phariſie: although it be in her defence, yet ſhe longeth for thee, and deſireth to heare from thy ſacred mouth, that ſhe is pardoned: ſhe looketh for thee, therfore ſweet Sauiour looke once againe vpon her, and let her heare what thou ſaiſt vnto her.

How Chriſt denounceth the ſinnes of the ſorrowfull Magdalen *to be forgiuen.*

CHAP. II.

THE proud Phariſie being put to ſilence, and by the ſentence of his owne mouth condemned, our Bleſſed Lord and Sauiour of the World, turneth now his diuine ſpeach vnto his weeping MAGDALEN, and vttereth the moſt comfortable words that could be imagined for a woman in her caſe. What ſaith he? *Remittuntur tibi peccata tua:* Thy ſinnes be forgiuen thee. O Bleſſed Saint, now giue me leaue to reioyce with thee for this thy happy liberty. How glad were the children of *Iſraël*, when they had eſcaped the longe Captiuity and ſlauiſh ſeruitude of *Pharao* the King of *Ægypt*; but what was that in compariſon of thy ioy, when thou ſaweſt thy ſelf freed and deliuered from the ſeruitude of Sathan? How ioyfull a ſight was it vnto the people of God to ſee a pillar of fire in the night to direct them, and a cloude in the day to defend them! but how much doth thy ioy exceed that, who haſt the Sonne of God to direct thee, and God himſelfe to protect thee? Vnto the holy Patriarke *Abraham* after the conqueſt

conqueſt of many enemyes, was made this promiſe, *Noli timere Abraham, ego protector tuus ſum, & merces tua magna nimis*: Be not affraid Abraham, I am thy ſhield, and thy reward is very great. But what ſurer ſhield, or greater reward can there be expected, then that which thou, O Bleſſed MAGDALEN, haſt already obtayned, to wit, ſweet IESVS? Therefore be not affraid, he will be thy ſhield againſt thyne enemyes; he will giue thee, yea he will be thy great reward; he the guerdon of all thy labours, he the Crowne of all thy Victoryes; he the pay of all thy Loue: *Remittuntur tibi peccata tua*: Thy ſinnes be forgiuen thee.

2. How gratefull is the light to one who longe tyme in cloſe priſon hath byn barred from it? And how thankfull would he be to him, who ſhould forgiue the debt for which he was impriſoned? What gladnes would he receiue, who hauing loſt ſome precious iewell of great eſteeme, if he ſhould chance againe to find it? Finally what feaſt would he make, if being in the laſt extremity of ſome dangerous death, ſhould eſcape it? Then Bleſſed Saint reioyce, and let vs all reioyce with thee, from whoſe eyes the light of the ſunne of Iuſtice had long byn hidden,

who

who wert faſt locked vp in the Gayle of ſinnes, but now forgiuen the debt; Who haſt now recouered that precious iewell of grace which thou hadſt loſt; and laſtly haſt eſcaped the perillous rocke of Eternall death: therfore in thy honour, with our holy Mother the holy Church we will ſinge, *Laudemus Deũ noſtrum in conuerſione Beatæ Mariæ Magdalenæ*: Let vs prayſe our Lord God, in the conuerſion of Bleſſed MAGDALEN. Let vs giue him humble and harty thankes, becauſe *Remittuntur tibi peccata tua*: Thy ſinnes be forgiuen thee.

3. We ſee a black and pitchy cloude, rather a terrour then any cauſe of conſolation vnto the beholder, but if the ſunne with his pregnant beames doth but ſtrike vpon it, preſently it becometh ſo beautifull, that the pureſt ſiluer ſeemes but pale in compariſon therof. The beautifull Rayn-bow with the diuerſity of colours wrappeth the vnderſtanding of man to admiration, and in a manner forceth his eyes to gaze vpon it, and yet is it nothing elſe, but a watry cloude, which the beautifull beames of the ſunne with their reuerberation veſteth in ſo many and ſundry coloured ſutes. O let me inuite your eyes to a brighter ſunne, & to a happier cloud. The glittering beames of Chriſt his mercy ſtri-

king

king vpon the darke cloude of weping MAGDALENS deuout hart, hath veſted her with ſo many ſutes of vertue, as before ſhe was ſtayned with ſpotts of ſinne. She is now moſt beautifull to behold, who before was not worthy to be named.

4. Neither in vayne is ſhe compared to the Rayn-bow; for as that was ſent for a ſigne of the great mercy of Almighty God, after the example of his ſeuere Iuſtice by the drowning deluge, to tell them, that his wrath was paſſed, his anger ceaſed; ſo now this Bleſſed Saint is placed ſo high in the fauour of Chriſt, that by this example we may aſſure our ſelues of the tender loues ſhe beares to ſinners when they repent. Beſides, as the cloud not only through the reuerberation of the ſunne, yealdeth that pleaſant proſpect to the view, but being carried with the wind letteth fall thoſe heauenly dropps which refreſh the whole earth: in like manner our glorious Saint doth not only ſhine with theſe ſingular fauours and prerogatiues of being cured by Chriſt, and the firſt who came vnto him for remedy of their owne ſinnes; but alſo being carried by the ſweet gale of the Holy Ghoſt into the harts of thoſe who deſire to immitate her true Pennance, ſhe diſtilleth thoſe

thoſe celeſtiall and heauenly dropps of dew which only can refreſh them, by her holy prayers and interceſſion obtayning true contrition of their ſinnes, and a firme purpoſe neuermore to offend.

5. *Iacob* thought his Sonne *Ioſeph* to be ſlayne, but when he vnderſtood he liued, *Reuixit ſpiritus eius*, ſaith the ſacred Text, his ſpirit reuiued. *Ezechias* hearing he was to dye turned his face to the wall, and did nothing but weepe, vntill he heard that his life was prolonged. That holy man *Tobias* would receiue no comfort, becauſe he could not ſee the gladſome light of the ſunne: *Quale gaudium mihi erit qui in tenebris ſedeo, & lumen cæli non video?* What ioy can I haue who ſit in darkenes, and ſee not the light of heauen? But what ioy did he receiue when the Angell *Gabriel* reſtored his ſight? Alas theſe are but ſhadowes of ioy compared with that which Bleſſed MAGDALEN receiued when ſhe heard, *remittuntur tibi peccata tua*, that her ſinnes were forgiuen her; when the life of her ſoule was reſtored, when the light of Grace did ſhine vnto her: therfore reioyce o Bleſſed MAGDALEN, for now thy ſorrow is turned into ioy, and this ioy none ſhall be able to take from thee.

The murmurations which were made, when they heard, that the ſinnes of the Bleſſed Penitent were forgiuen.

CHAP. III.

THE Gheſtes who were inuited and preſent at the banquet, hearing our Bleſſed Sauiour not only to defend the weeping MAGDALEN, but alſo to forgiue her her ſinnes, they began not a little to maruell, and ſay amongſt themſelues, *VVho is thu, that forgiueth ſinnes?* For they did not indeed beleeue that he was God, and yet they knew, that none but God could remit ſinnes. Whertore they merualled at ſo great power, and from whence he ſhould haue it; and yet, poore ſoules, they had not the grace to acknowledg this diuine power in him. O blind Iewes, who haue the light of Heauen and Earth before your eyes, and do not ſee it! The remedy of all your euill, and do not acknowledge it! The only deſired glory of your Nation, & do not regard it! Neither do you demaund in an humble and dutifull manner to know him, but in a ſcornefull and mocking ſort to deride him, *Quiseſt hic?* Who is this? Who can this be, who taketh ſo great power vpon him?

Who

Who is this that forgiueth ſinnes? Who is this that diueth into the very ſecrets of mens harts? Is he not a man as others be? Is he not of our nation? Was he not borne in *Bethleem*, brought vp in *Nazareth*? Is not his Father *Ioſeph*, and his Mother *Mary*? Who is this?

2. O poore deceaued people, you haue eies to ſee the outward ſhape of his manhood, but you want light of Faith to diſcerne the inward vertue of his Godhead. You iudge according to the weakenes of his Humanity, not being able to behold the Allmighty power of his Diuinity. You haue harts to loath him as preſumptuous, and not affection to loue him as mercifull. You haue enuious tongues to carpe at his inculpable actions, but not a word to defend his innocent perſon.

3. Alas: haue you not alſo your ſoules ſpotted with the blemiſh of hateful ſinne; and why do you not make haſt vnto this healthfull pond and wholeſome Lauatory of *Soloë*, which ſignifies *Miſſus*: that is, ſent? For he is ſent, indeed, vnto you to cure your manifeſt diſeaſes, therfore leaue to cenſure his actions, and make haſt to be cleanſed by him. Do you not heare; or if you heare, do you not beleeue that roaring voyce in the deſert, *Ecce Agnus Dei, ecce qui tollit peccata mundi*: Behold

the Lambe of God, behold him who taketh away the ſinnes of the world? Then demand no further, who is this? and leſſe wonder at his forgiuing of ſinnes, whoſe power is far greater then you imagine, and his loue far beyond your malice. Ceale therfore to cenſure, and learne to loue: leaue off your enuious ſpeaches, fall downe before him, and imitate this deuout Pilgrime. None but God, indeed, forgiueth ſinnes, and he doth, as you ſee; therfore he is God.

4. For if you will but open your eyes and conſider him well, not wrapped in the poore veyle of our Humanity, but in the rich weed of his powerfull Diuinity, you will not meruaile that he forgiueth ſinnes. If you beleeue, that in power, Wiſedome, and Maieſty he is equall with his Eternall Father, you wil not admire that he remitteth ſinnes, and healeth ſinners. If you beleeue that with his powerfull word he created Heauen and Earth of nothing, adorning the one with beautifull ornaments of light, the ſunne, the moone, and ſtarres; and inriching the other with ſundry kinds of herbes, plantes, flowers, beaſtes, byrdes, foules, fiſhes and the like, for the vſe of man, you will ceaſe to wonder that he deſtroyeth ſinne the only diſtruction of

of man, whom he ſo greatly eſteemeth; in ſo much that to keep him from the power of the Diuell, and ſeruitude of ſinne, he made himſelfe man, and gaue his life for man, both for his remedy and example. For as Saint *Leo* writeth, *niſi eſſet Deus verus, non adferret remedium; niſi eſſet Homo verus, non præberet exemplum.* Vnleſſe he ſhould be true God he could not haue brought vs a remedy; vnleſſe he ſhould be true Man he could not giue example. What maruell then, that ſuch a man forgiueth ſinne? yea who but he ſhould forgiue it?

5. Sinne was moſt abhominable vnto him in heauen, and therfore he ſpared not the very Angells, but threw thẽ downe headlong, when they ſpotted their pure garment with the blemiſh of ſinne; and not content heerewith, ſinne yet raygning on earth, he deſcended from his Pallace of Eternity to perſue it, & with the loſſe of his owne life quite to deſtroy, vanquiſh, and ouercome it. Such is the vnſpeakable hatred that he beareth vnto it, and therfore where he is but preſent, ſinne flyeth from him: for with his ſword of Iuſtice he expells it. This is he who forgiueth ſinnes, therfore demaund no more with curioſity, *Quis eſt hic qui etiam peccata dimittit:* Who is this that alſo forgiueth ſinnes?

but rather come with humility vnto him and aske forgiuenes of your owne ſinnes, for he is infinitly mercifull, and wil forgiue you, if you will with ſufficient care ſeeke after him; if with true humility, due reſpect, with vnfaigned loue imbrace him, and with deſerued hatred abandon, and deteſt your former ſinnefull life, as this Bleſſed Pilgrime did.

6. Diſcouer your wound if you will be healed, lay open your diſeaſe if you will be cured, follow the ſtepps of this happy Saint if you will be comforted. She ſitteth mourning at his Bleſſed feet, and behind him with humility; ſhe waſheth them with teares of contrition; ſhe wipeth them with the hayres of her affectionate loue; and with the ſame ſhe kiſſeth and imbraceth them, ſhewing a feruent will and deſire to follow them; ſhe annoyntes them with fragrant oyle of a firme purpoſe neuermore to offend him. Behold ſhe hath broken the yce, ſhe hath opened the way for ſinners to come to CHRIST. Let vs therfore follow her rare example; let vs ſeeke to imitate her excellent vertues, who haue not been free from her vices; that euery one to his comfort may heare that ſhort, but ſweet ſentence, *Remittuntur tibi peccata tua*; thy ſinnes be forgiuen thee.

Chriſt

Chriſt commendeth the Faith of Bleſſed Magdalen, *and diſmiſſeth her in peace.*

CHAP. IIII.

THE louing eyes of our Lord and Sauiour IESVS CHRIST were ſo fixed vpon the deuout teares of this Bleſſed Penitent, that he little then regarded the wiſpering ſpeaches of thoſe that were preſent, but turning his diſcourſe vnto the Bleſſed MAGDALEN, vnto whom he had allready turned his hart, ſaid: *Fides tua te ſaluam fecit, vade in pace*: thy Fayth hath ſaued thee, depart in peace.

2. Fayth is the firſt ground of our Iuſtification, *without which it is vnpoſſible to pleaſe God*, as the Apoſtle writeth, and therfore this muſt be the firſt ſtep to all good, as the ſame Apoſtle witneſſeth. *Credere enim oportet accedentem ad Deum, quia eſt, & inquirentibus ſe remunerator ſit*. For he that commeth to God muſt belieue that he is, and that he is a rewarder of thoſe who ſeeke him. This counſell Bleſſed MAGDALEN did put in practice before Saint *Paul* euer preached it, as ſhe did alſo another ſingular admonition, that he giueth vs in his Epiſtle to the Romans: *Sicut enim exhibuiſtis membra veſtra ſeruire immunditiæ & iniquita-*

ti ad iniquitatem: ita nunc exhibete membra vestra seruire iustitiæ in sanctificationem. For as you haue exhibited your members to ſerue vncleannes and iniquity vnto iniquity: ſo now exhibite them to ſerue iuſtice vnto ſanctification. All which ſhe did moſt exactly performe, as before you haue ſeen. And therfore now our Bleſſed Sauiour doth begin to commend her from the firſt beginning, that is, her ſtronge Faith, *Fides tua te ſaluam fecit*: thy Fayth hath made thee whole; and this Faith was in ſo high degree that vnto it our Sauiour doth attribute the forgiuenes of her ſinnes; not that Faith of it ſelfe is ſufficient (as the Heretikes of theſe tymes bragge out of this place) but as the firſt ground and diſpoſition, without which nothing elſe can be pleaſing vnto God, as Saint *Pauls* teſtimony before aleadged doth make playne: and beſides, becauſe her fayth was very great, and that a perpetuall monument might remayne of it for our example. He had ſaid before, that *her ſinnes were forgiuen, becauſe ſhe loued much*, which is to attribute the forgiuenes of her ſinnes vnto Charity: neither are theſe two contrary, for when ſhortly after he annexeth, *thy Fayth hath made thee hoale*, it is meant of that Fayth which is accompanied with Charity, which in this woman

man how eminent both the one & the other were, no man ſo blind but ſeeth, no vnderſtanding ſo obſtinate, but muſt confeſſe it.

3. So that Fayth was the firſt ground, and foundation by which ſhe did acknowledge his diuine power, that he could forgiue ſinne. Hope was the ſecond ſteppe, wherby ſhe fully perſuaded her ſelfe, & with true confidence in his bountifull goodnes, hoped that he would pardon her; and loue obtayned the ſute to be granted. And therfore her loue was not idle, her Fayth dead, or her hope vayne, but all accompanied with ſo many good workes as her ability could affoard vnto her louing Maiſter, with a firme purpoſe afterward to continue in them, as ſhe did vntill her death, with no leſſe admiration then edification of the whole world.

4. *Vade in pace*: Depart in peace. O bitter, ſweet ſentence! Bitter, becauſe ſhe muſt depart from him; but ſweet, in that they muſt remayne friends: bitter, to be out of his ſight, from whom ſhe had receiued her ſecond life; ſweet, that ſhe hoped neuer againe to offend him: bitter, that ſhe could inioy no longer thoſe ſacred feet; ſweet, that ſhe intended euer to follow the ſtepps of them: bitter that ſhe could not heare ſtill the word of life, bitter

that she might not heare the words of life: sweet, that she meant for euer to choose to heare them. Finally she must depart from, but neuer be separated from him in Loue and Charity, her body absent, her soule present alwayes with him, the warre is ended that was wont to part them, and the peace is giuen that wil alwayes vnite them: *Vade in pace*: Depart in peace.

5. When our Blessed Sauiour was borne, the very night of his Natiuity he sent an Angell to denoûce Peace vnto men on Earth, not vnto all, but *bonæ voluntatis*, to men of a good will, men who had their wills comformed to the will of God, or desired to conforme them, to leaue their sinnes, to eschew vice, to follow vertue, to gaine saluation of their soules. This was the warre betwixt God and poore MAGDALEN, in whose hart the light of CHRIST had once shined: but now the combat being ended, now her mynd being changed, her vnderstanding by Fayth informed, and her hart by grace reformed, all things made beautifull that were deformed, there remayneth nothing now but a shower of peace, *Vade in pace*.

6. Go Blessed MAGDALEN with peace of hart, peace of mynd, peace of conscience, peace

peace with God, peace with Man, peace with thy ſelfe, peace with all, and peace in all, *Vade in pace*. Thyne enemies are drowned in the ſea of thy teare, the huge waues of thy contrition haue ouerwhelmed them, the ſtronge & mighty billowes of thy vehement loue hath ouerthrowne them; *vnus ex eis non remanſit*: not one of them appeareth. Goe in peace, they are all ſuncke and ſwallowed vp, *deſcenderunt in profundum quaſi lapis*: they are gone downe to the very bottome like a ſtone: the vehemency of thy loue & ſorrow hath cleane deuoured them; *ſubmerſi ſunt quaſi plumbum in aquis vehementibus*: they be drowned in the violent ſtreames, like a peece of lead; therefore go in peace. The Fleſh rebelleth, the World rageth, the Diuell roareth for reuenge, yet *Vade in pace*, go thou in peace. He that ſendeth thee from him will protect thee, he is Lord ouer them, and will curbe them, he is their conquerour, and will keep them in ſubiection, he is their Creatour, and will gouerne them: Finally he is God and will rule them, therfore feare not, but depart in peace. And leaſt the ſcruple of thy former life ſhould afflict thee, thou heareſt from the mouth of Truth it ſelf, that thy ſinnes be forgiuen thee, and this generall pardon from the ſacred Mouth

Mouth of him, whome thou ſo dearely loueſt can be no leſſe then a full pardon, a plenary Indulgence both of thy ſinnes, and all the paynes that be due for them: therfore go in peace, thy ſinnes be forgiuen thee, thy debts are payd: Grace hath waſhed thee, Loue guideth thee, Peace is thy companion: *Vade in pace.*

7. With how great reaſon doth the Spouſe in the Canticles ſay; O Lord, *meliora ſunt vbera tua vino*, that thy pappes be better then wine; for what are theſe, but, as S. *Bernard* noteth, *quòd patienter expectat delinquentem, & miſericorditer recipit pœnitentem*: that he expecteth patiently a ſinner vntill he commeth, and then with mercy receiueth him: & therfore moſt fitly by the Kingly Prophet he is called *Longanimis, & multùm miſericors*: one full of longanimity, and very merciſull. All which we ſee moſt clearely in this Lookinglaſſe of Pennance, and Mirrour of Repentance S. MARY MAGDALEN. Wherfore, O powerfull Saint, obtayne of thy louing Maiſter, that I may perfectly imitate theſe rare vertues of thyne; that profound humility in the ſight of Chriſt; that perfect Faith in belieuing him; that firme hope and truſt in him; that burning Charity in louing him;

that

that true cõtrition for thy ſinnes; that abundance of teares in weeping for them; that patience in ſuffering thoſe murmurations; that ſilence in thyne owne cauſe; that diligence in ſeeking the beſt remedy; that prudence in choſing the beſt part; that modeſty, that reſignation, that fortitude, and all the reſt of thy admirable vertues, which like glittering ſtarres in the Firmament do ſhine moſt beautifully in this thy conuerſion, giue a moſt gladſome light, and yield a pleaſant proſpect to vs poore ſinners heare on Earth. Grant therfore ſweet IESVS for the prayers and merits of this thy Bleſſed Saint, that I may truely print them in my hart, and perfectly follow them.

Of the Names of Bleſſed Mary Magdalen.

CHAP. V.

THE holy Euangeliſt S. *Luke*, who before had no other name for our deuout Pilgrime, but *Peccatrix*, a ſinner; now in his next Chapter following he honoureth her with the names of MARY, and MAGDALEN. For ſpeaking of a company of good and deuout woman who followed Chriſt, and miniſtred vnto him of their goods, the firſt named

med amongſt them is *Maria quæ vocatur Magdalena*, MARY who was called MAGDALEN: and becauſe many tymes the name is not without ſome great myſterie, I eaſily perſuade my ſelfe that the name of this ſo great a Saint doth not altogeather want of the ſame. And firſt to begine with MARY, which as the holy Fathers haue noted, hath diuers ſignifications, we will reduce this name to foure. MARY is as much to ſay, as *Stella maris*, *Illuminatrix*, *vel Illuminata*, *amarum Mare*, and *Domina*. That is, ſtarre of the ſea; lightned, or one that giueth light; a bitter Sea; a miſtreſſe, or Lady: all which how fitly they do agree vnto this our Bleſſed Saint, I thinke none will doubt that is but indifferently inſtructed concerning her life and vertues. That ſhe was a *Starre of the Sea*, it is of it ſelfe cleare; for what is this wretched world but a Sea of miſeryes, and valley of teares, and by what Starre ſhould poore ſinners guide themſelues in ſo great perill and danger, but by the example of thoſe, who with true pennance haue eſcaped the like: and amongſt all repentant ſinners who hath left vs a more cleere example to follow, then Bleſſed MAGDALEN? and therfore moſt fitly may be called *Maria*, *Stella Maris*, MARY, Starre of the Sea.

2. Almighty

2. Almighty God created two great lights in the beginning of the world, the one to be a ruler in the day, and the other to be a guide in the night: and Chriſt in his Church left two great lights, two holy MARYES aboue the reſt, the Bleſſed Virgin MARY his Mother, and Saint MARY MAGDALEN, the one very bright and neuer looſing the light, the other farre inferior, and ſometime eclypſed; the one ſignified by the Sunne, the other by the Moone, yet this moone is a great comfort to thoſe who walke in the night: for by the light of her example they may eaſily find the way to Grace, which otherwiſe perhaps they might miſſe.

3. She was both *Illuminata*, lightned by the Grace of God, and ſet on fyre with the burning flames of Charity, and became alſo a giuer of light vnto others, as after we ſhall ſee. And in this her rare example doth allready appeare, that ſhe was *amarum Mare*, a bitter Sea, by reaſon of the aboundance of her bitter teares ſhe ſhed not only at her conuerſion, but al her life, at her brothers death, at the Croſſe, at the Sepulcher, in her long pennance in the deſert, that we may very well ſay of her, *Magna eſt velut mare contritio tua*: that thy contrition (O MAGDALEN) is great, euen like

vnto

vnto the Sea. Beautifull *Noemi* after many croſſe griefes, and ſorrowes, would no more be called by that name; *Ne vocetis me* Noemi, *id eſt* Pulchram, *ſed vocate me* Mara, *id eſt* Amaram, *quia amaritudine valde repleuit me omnipotens*. Call me no more *Noemi*, that is to ſay *Beautifull*, but call me *Mara*, that is *Bitternes*, becauſe the Allmighty hath filled me full of bitternes. So our Bleſſed & holy MARY would not be knowne by the name of *Beautifull*, as indeed ſhe was, but MARY, that is bitternes, becauſe the bitter griefe for her ſinnefull life had made her ſo. And by this ſhe came alſo to be *Domina*, Lady, and Miſtreſſe of her ſelfe, and her owne paſſions, which is the greateſt dignity and moſt honourable Title in the world. She was therfore *Starre of the Sea*, who being lightned by the ſunne of Iuſtice her ſelfe, gaue light vnto others. She was the *bitter Sea*, wherein not raging *Pharao*, but the roaring furies of Hell were ouerwhelmed with all their forces. She was *Lady* of her owne paſſions in this world, and now is Lady of an Eternall Kingdome in Heauen: and a true Lady and Miſtreſſe vnto all ſuch, as with true repentance and contrition ſhal call vpon her, and deſire to ſerue her and to come to heauen by her help and aſſiſtance.

4. Concer-

4. Concerning this name of MAGDALEN, it is to be noted, that this Blessed Saint was the daughter of very rich and noble Parents. Her Father was called *Syrus*, her Mother *Eucharia*, she had a Brother called *Lazarus*, and a Sister named *Martha*. To *Lazarus* after the death of his Parents (who died very soone) were left great possessions either in *Hierusalem* or there about: *Bethania* befell vnto *Martha*; and the Castel or Towne called *Madalene* belonged to MAGDALEN, wherof she tooke her Name: which I find also to be an Hebrew word, and commeth of *Gadal*, which signifyes *To be great*, and from thence *Migdal* is deriued, which signifyes *a stronge Castell*, or Tower. And indeed most fitly from hence she tooke her Name; for what is Blessed MAGDALEN, but a strong Castell or Tower of defence? And as a Castell or Tower is not only the defence and safeguard of it selfe, but of all the rest of the Citty adioyning to it; so our Blessed Saint doth not only defend her selfe from the fierce assaults of the Diuell, but also all such as fly to her protection, or come vnto her for refuge. In the old Law ther were ordayned certayne Cittyes of refuge, for the guilty to fly vnto for help and security from their enemyes; and in the Law of Grace a-

mongſt others, as one of the cheefest, Christ his bounty hath left this refuge for sinners to fly vnto in their necessityes. And of this Tower we may well say with the Spouse, *Mille clypei pendent ex ea, omnis armatura fortium*: A thousand shields hange vpon it, all kind of armour for valiant and strong men: that is, in her life are all kind of vertues, wherby they who be true followers therof, do vse to arme, and defend themselues.

5. It is the vse in some Port Townes to rayse vp certayne watch-towers in the forme of a Lanterne, and keeping light in them in the darke and cloudy nights of winter, they serue to direct the half-lost Marriners to find the way to the said Port. Neither hath our Blessed Sauiour left his Church without this especiall comfort of a glorious Saint, raysed from the depth of sinne, vnto the height of honour and glory, who with her shining light and holy life doth direct vs poore wandring marriners of this vast world, to find the true way vnto the safe Port of our saluation. By all which it appeareth, how fitly this Name of MARY MAGDALEN, doth agree vnto her, as Saint *Luke* heere with particuler direction of the holy Ghost called her, *Maria, q. a vocatur Magdalena*, MARY who is called

called MAGDALEN.

The reaſons why the holy Euangeliſt now manifeſteth her Name, which before he had concealed.

CHAP. VI.

THE pennes and harts of the Holy Euangeliſts being guided by the holy Ghoſt, it is not poſſible that any thing ſhould be written amiſſe; therfore no defect was committed in leauing out her Name in the firſt place; nor any fault in ſetting it downe in this. But the modeſt ſtyle of the Euangeliſts is ſuch, that for the moſt part when they ſpeake of others faults and defects, they conceale their names (vnleſſe they be ſuch whoſe Names to their greater ſhame and confuſion are permitted to be written, as *Iudas*, *Pilate*, and others:) but ſpeaking of their vertues they vſe to name them, vnleſſe themſelues ſpeake of their owne vertues. Here vpon it is that S. *Matthew* is not named by the other Euangeliſtes, by himſelfe he is. And the ſame modeſt humility that moued S. *Matthew* to name himſelfe when he ſpeakes of himſelfe as a ſinner, moued S. *Iohn* to conceale his owne name when he ſpeaketh of himſelf as a Saint,

and veyleth himselfe vnder the name of the Disciple whome IESVS loued.

2. This was one reason (doubtles) that moued Saint *Luke* in the conuersion of the Blessed MAGDALEN to conceale her name, because he was to paynt her a sinner, and that not in the best manner, but as it were a scandalous woman, *Mulier in Ciuitate peccatrix*; a Woman that was a sinner in the Citty: so that by this name he was then to describe her. Besides it is not to be meruailed, that she was not named before being a sinner, for sinners indeed haue no names, as *S. Chrysostome* noteth (vnlesse vnto their owne infamy, as I said before) and the Kingly Prophet cryes out, that sinners should be blotted forth of the booke of the Liuing, since they be dead, *deleantur de libro viuentium, & cum iustis non scribantur*. Let them be blotted out of the booke of life, and not be written amongst the iust. So poore MAGDALEN being a sinner had no other Name, but Sinner: nor was she named for her more confusion, as some are, because she came to seeke a true remedy for her sinnes.

3. But assoone as the Grace of the Holy Ghost had washed away the blacknes of her offences, which before had fowly blotted her Name, presently the holy Euangelist espied it

it againe, and let it downe neuermore to be put forth, *Maria quæ vocatur Magdalena*; MARY who is called MAGDALEN; because now he was to write other prayse in following of CHRIST, without any more mention of a Sinner; although he adde that seauen Diuells went forth of her, expelled by the mighty hand of IESVS, as S. *Mark* also in the 16. Chapter of his Ghospell reherseth. Which words haue caused great diuersity of opinions amongst learned men; some thinking them not to be Diuells, but diuers sinnes; others taking them in the sense as the workes found that they were very Diuells indeed. But in what sense soeuer they be taken, it is certaine, that the victory of the Blessed MAGDALEN by the help of of CHRIST was very great, so strong was her resolution, that no multitude of sinnes could affright her, no force of euill customes daunt her, no intisements of the world allure her from that happy course she had begunne, such inuincible force of loue had she to breake through so great a ranke of haynous offences.

4. *Iudith* left her proud enemy weltring in his owne bloud to her perpetual glory and his no lesse infamy: *Iahel* by her cunning dealing nayled the threatning *Sisara* to the groūd;

and *Hester* by her heauenly prudence brought raging *Aman*, and the rest of hers, and her countryes foes vnto their vtter ruine and destruction: but the Victory of Blessed MAGDALEN was against farre stronger foes, against inuisible powers, against the Prince of darknes; and therfore so much the more is the honour & glory of God to shine in her prayse. Moreouer, this is the same MAGDALEN that washed our Sauiours feet, that was the Sister of *Lazarus*, and wept for our Sauiour at the Sepulcher: and this, supposing what S. *Iohn* writeth, and our holy Mother the Church followeth in the feast of her day, ought not now to be called in doubt, howsoeuer in former tymes it hath been more obscurely handled.

5. Neither was our Blessed Pilgrime vngratefull for what she had receiued of Christ, but presently dedicating her selfe wholy to his seruice with a most willing hart and louing mynd, she did minister vnto him of her temporall goods, from whom she had receiued so many spirituall blessings. O prudent MAGDALEN! how well hast thou recouered what was lost, and how wisely prouided for what is to come! By thy true contrition, and feruent charity thy sinnes are forgiuen thee.

For

For the preſent thou doſt follow Chriſt and heare his heauenly doctrine; and layſt vp thy riches in his hands, where thou ſhalt be ſure to find them againe with great increaſe. If he ſhall not looſe his reward who giueth a cuppe of cold water to one of Chriſt his friends for his ſake, what reward ſhalt thou haue, who doſt giue vnto Chriſt himſelfe, & in ſo great aboundance? And this thou wilt do thy ſelfe in perſon that thou mayſt be ſure nothing to be wanting vnto him. O how many comoditys do ariſe of this thy diligent ſeruice, and following of Chriſt, not only vnto thy ſelfe, but alſo vnto vs who follow thee, that we may imitate ſo happy an example!

6. The famous ſaying of *Pythagoras* was, *Sequere Deum*, Follow God. Which thou doſt farre better fullfill then any of them did, hearing his diuine Sermons, refreſhing thy hart with the dew of his heauenly doctrine, and with his ſpirituall inſtructions ouercõming the greateſt difficultyes. What an infinite treaſure is this, o Bleſſed Saint, that thou haſt choſen! Neither doth the infinite Wiſedome of God refuſe her, nor diſdayne to let her follow him, although ſhe was knowne before by the name of *Simer*. But with this

he satisfyes all complayntes and murmurations, *Non veni vocare Iustos, sed Peccatores*: I came not to call the Iust, but Sinners. Such is the great bounty and loue of Christ, and so much he desired to encourage vs, that we should not be ashamed to come vnto him, since he is so louing to inuite vs, so liberall to pardon vs, and so friendly to let vs follow him, and be serued by vs. Yea so farre off was our Blessed Sauiour frō being ashamed that she should follow him, as rather he was much glorified in it: like as an excellent Phisitian who had cured some sicke patient almost despaired off by all, would not only cure the diseased person, but euer after keep him with him in testimony of so rare a cure. Or like a valiant Captayne after the hard conquest of a strong fortresse, should not let it go any more out of his handes, but keep it in his owne custody, in memory of so famous a victory.

7. The Iuy of it selfe is a very weake tree, not able to rise from the ground, but catching hold vpon some stately Elme, or Oake, or leaning vnto some strong wall, it mounteth as high as they, and is an ornament vnto them. The Blessed MAGDALEN of her selfe was feeble, not able to ascend and follow Christ; but leaning vnto that true rocke,

rocke, catching hold vpon thole ſtable bows of the Tree of Life, ſhe followed him, ſhe aſcended with him, and he did glory in her. *Ionas* had an Iuy tree created to comfort and protect him, *& lætatus eſt Ionas ſuper hadera lætitia magna*: and Ionas reioyced very much at the Iuy. So our Sauiour had this conuerted ſinner to miniſter vnto him of her goods, that no iniury of tyme ſhould annoy him, being very glad of her ſeruice, as himſelfe ſignifyes in the Parable of the loſt ſheep, which the ſheepheard finding, *imponit in humeros ſuos gaudens*: taketh vp vpon his back with great ioy. Thus vnto the reſt of her heroicall Vertues, ſhewed at her conuerſion, ſhe addes this labourous diligence, & gratefull imployment both of her goods, her labours, her ſelfe, finally all ſhe hath in the ſeruice of CHRIST. Bleſſed did the Queene of *Saba* account the ſeruants of *Salomon*, that they were worthy to be in his preſence, and behold his Kingly countenance; but *ecce plus quàm Salomon hic*: behold our Bleſſed MAGDALEN hath found a greater *Salomon* here: and therfore moſt happy in his preſence; who neuer willingly would be depriued of ſo great a bleſſing.

THE THIRD DAYES IOVRNEY.

How Christ was entertayned by S. Martha. *And how* Blessed Magdalen *sate at his feete, being accused by her Sister, and excused by him.*

CHAP. I.

AS I said before, the Castle, or Towne of *Bethania* did belong all or great part thereof to S. *Martha*, and this being not far from *Hierusalem*, our B. Sauiour not only many tymes passed that way, but resorted thither; and S. *Martha* most willingly did entertayne him. She had a Sister whose name was MARY, to wit our Blessed MAGDALEN, and as the one was altogeather imployed in preparing a feast for IESVS; so the other was no

no leſſe ſolicitous how to be feaſted by him, and therfore as *Martha* was buſied in many things, ſo MARY was contented with only this, to ſit at his feet, and heare his heauenly ſpeaches; with ſuch content and ſweetnes, as only they can imagine who haue taſted of the like banquet. So glad was the Spouſe when ſhe could get vnder the wings of her beloued, that, as it were bragging, ſhe ſaid, *ſub vmbra illius quem deſideraueram ſedi, & fructus eius dulcis gutturi meo*: Vnder the ſhaddow of him whom I deſired I ſate, and his fruit was ſweet vnto me. And what maruell, for *mel & lac ſub lingua eius*, the ſweetnes of hony and milke is vnder his tongue. Therfore S. *Peter* was very loath to depart from him, when he ſaid, *Domine ad quem ibimus? verba vitæ æternæ habes?* Lord, to whom ſhall we go, thou haſt words of life eternall? How then could our *Bleſſed Pilgrime* be drawne from thoſe ſacred feet? *Maria autem ſedebat ſecus pedes Domini, & audiebat verbum illius*: MARY did ſet at the feet of our Lord, and heard his words.

2. But not long did this quiet repoſe of theirs indure without a ſtorme, for preſently her Siſter comming to our Sauiour, made a pouing complaynt: *Domine, non eſt tibi curæ, quòd ſoror mea reliquit me ſolam miniſtrare? dic ergo illi*

illi vt me adiuuet: Lord, doſt thou not care that my Siſter hath left me all alone? tell her therfore, that ſhe may help me. How fearefull was the Bleſſed MAGDALEN, when ſhe heard this complaynt of her Siſter, leaſt our Bleſſed Sauiour ſhould haue ſaid, Riſe and helpe her; not that ſhe diſdayned to do it, or wanted loue or reſpect to her Siſter to performe it; but that a greater loue did preuayle with her, and loath ſhe was to be depriued of that heauenly food which her hungry ſoule receiued from her dear Maiſters mouth. But it fell out far contrary to her imagination, & much otherwiſe then ſhe looked for. For as *S. Auguſtine* ſaith, he that was ſollicited to be her Iudge, became her Aduocate, and he that was vrged to make her riſe, and goe away from him, gaue her ſecurity to ſit ſtill; telling her Siſter that ſhe buſied & imployed her ſelfe about many things, whereas one was neceſſary, which MARY had choſen, and that was the better part, neither ſhould it be taken from her. Nor did our Bleſſed Sauiour in this blame the diligent miniſtery of holy *Martha*, but diſtinguiſhed the functions, not condemning the one, but highly prayſing the other; *Martha* well, but MARY better, *Martha* laborious, MARY quiet, *Martha* imployed

ployed in feeding of CHRIST, and MARY in being fedd by him; *Martha's* labours were to haue an end, MARIES rest was to last for euer, and therfore the best part, which cannot be taken from her.

3. O Blessed Saint, who couldst chose so well! so happy a part! so worthy a portion! Now sit secure and voyde of care; be not affraid, thy election is approued by him who cannot erre, thy choice praysed by him who cannot flatter, thy reward promised by him who cannot deceiue, & what thou hast is thyne for euer, because it shall not be taken from thee. O that my tongue were able to speake, or my hart capable of the vnspeakable comfort thou didst receiue, when thou didst heare thy selfe defended, thy choyce approued, and thy sitting at IESVS feet confirmed.

4. Our first parent *Adam*, after sinne, was excluded from Paradise, least (as he had byn disobedient to tast the forbiden fruit of good and ill) he might be so bold as to attempt to tast the fruit of life, and therefore *Cherubims* were set at the gate of Paradise to defend it. But thou o happy Pilgrime, after the true repentance of thy sinnes, art not kept backe, but admitted to the fruit of life, neither doth any *Cherubim* hinder thee, but the Lord of *Cherubims*

rubims protect & defend thee; who is the true life and medicine of thy soule, the remedy of all misery, the fountayne of all comfort, the citty of refuge, the tower of defence, the Occean of all graces, and finally the chiefest part of all felicity, and therfore most fitly said; *Maria optimam partem elegit*: MARY hath chosen the best part. And doubtlesse it is a great felicity to haue chosen the best part, but yet one condition is required to crowne this happy choyce, that is, not to be taken away, and that is also promised by Christ, *non auferetur ab ea*; it shall not be taken away from her.

5. Then Blessed *Martha* be cõtent, trouble no more thy Sisters happy rest, sollicite no more her Maister in this case; she hath chosen, he hath granted; she heareth, he speaketh; she is comforted, he contented; thy function is different from hers; she hath made another choyce; she cannot descend to help thee; thy life is sollicitous, hers quiet; thy function laborious, hers in rest; call her not, her Maister will not let her come, because she hath chosen the best part, which she must not loose, and therfore will not leaue; neither will her louing Maister be content she should be awaked from her quiet rest, vntill she please. Harken what she saith: *adiuro vos filiæ Hierusalem, ne suscitetis,*

ſuſcitetis, neque euigilare faciatis dilectam meam, quoaduſque ipſa velit. I adiure you daughters of Hieruſalem, that you do not trouble or awake my beloued, vntill ſhe will her ſelfe.

6. I giue thee moſt harty thankes ſweet Sauiour for all theſe fauours ſhewed vnto this Bleſſed Saint. O let thy bountifull mercy be preached throughout the whole world, and thy ſingular loue to this wandring Pilgrime vnto the furtheſt bounds therof! O diuine Wiſedome and heauenly inuention of thyne, who didſt come, as thy ſelfe witneſſeth, to call ſinners! and what better way to bring them vnto thee, then placing this Bleſſed Saint at thy feet, adorning her with ſuch rare vertues, induing her with ſuch ſingular graces, and honouring her with ſuch excellent prerogatiues! What ſinner now will not fly vnto her, and being with her, how can they be without thee!

7. The prudent Fowler catching one liue byrd, tyeth her in a thred, and hideth himſelfe, which ſhe hopping vp and downe cauſeth many others to come within the cō-paſſe of his net, and ſo are caught. O diuine Fowler, how cuningly haſt thou placed this Bleſſed MAGDALEN at thy feet, faſt tyed in the linckes and bandes of loue; and how many

many doth she cause to come and fall into thy net! But o happy fall, the only way to rise! and thrice happy be they who fall into thy netts, where they shall be caught, not to dye but to liue for euer, and inioy this happy part with her, who was partly cause that we were so happily intrapped.

Of the sicknes of Lazarus, *and Letter of the two Sisters vnto Christ. And of* Lazarus *his death, and miraculous raysing.*

CHAP. II.

MY intention is not in this place to explicate any more of this Ghospell then serueth to my purpose, that is, to the laying open the rare vertues of our weeping Pilgrime, whose Heroicall actes my feeble hand, but willing hart followeth with no small comfort. This Blessed MAGDALEN was Sister vnto *Lazarus* and *Martha* (as before I haue said) all three beloued of our Sauiour, as his diuine Secretary telleth vs heere in his Ghospell. *Lazarus* languishing with a long infirmity, not able to withstand any longer the terrible stroke of death, gaue euident signes that his life drew towards an end. The fearfull Sisters not without cause, suspecting that

that which indeed followed, hoping to preuent the danger by our Sauiours preſence, wrote very briefly vnto him: *Ecce quem amas infirmatur*: Behold whom thou loueſt is ſicke. Which letter being receiued by our Bleſſed Sauiour, according as his diuine Wiſedome had decreed, he differred his coming vntill *Lazarus* was indeed departed this mortal life, and buried. After foure dayes he came vnto *Bethania*, where many people were aſſembled to comfort the ſorrowfull Siſters. *Martha* vnderſtanding of his comming met him by the way, before he was come into the Towne; *Maria autem domi ſedebat*: and MARY ſtayed at home, not knowing that her Maiſter was ſo neere: but ſo ſoone as her Siſter returned, and told her in her eare, that her Maiſter was come and called for her; *Illa vt audiuit ſurrexit citò*: So ſoone as ſhe vnderſtood, ſhe ſtart vp preſently, and came vnto him in the place where *Martha* had left him.

2. But alas I am gone too ſoone from the houſe with her; let vs looke backe againe, let vs behold her weeping amongſt the ſorrowfull company that came to comfort her, let vs marke attentiuely her quicke obedience when our Sauiour called her; for doubtleſſe here is matter worth the noting. *Surrexit*

cud: she arose quickly: Yea, yea, the hart of MAGDALEN could not rest when she knew that IESVS was at hand, when she heard her Maister named, neither did she so much as take her leaue of the companie, or tell them whither she went, but left them doubtfull if she went to the Sepulcher to weepe for her departed brother, or no. Nor had she any reason to make dalay, it was *Vox dilecti pulsantis*; the voyce of her beloued knocking at the dore of her hart, therfore she rose quickly, and in a trice she was with him. But o Blessed Saint runne not too fast, let me accompany thee in this happy course, let me talke with thee in the way: what desires boyled in thy hart? what flames of loue? what prompt obedience? what inward ioy ioyned with outward teares? what watchfull diligence looking euery way to espie him? I see thy sorrow on the one side wil not let thee heare me, and thy ioy on the other caries thee from me. Thy Maisters name sounded in thy eares will not let thee giue eare vnto me; the abundance of thy teares do drowne thyne eies thou canst not see me, yet my faynting hart cannot chose but follow thee: and since I cannot heare thee speake vnto me, I will be so bold as harken what thou sayest to sweet IESVS,

when

when thou camest vnto him.

3. *Domine si fuisses hic, non esset mortuus frater meus.* O Lord if thou hadst byn heere my brother had not dyed. Thus she spake vpon her knes at our Sauiours feet, for *videns eum cecidit ad pedes eius*: seeing him, she fell downe vpon her knees at the feet of her Maister, as her wonted home, doubting not but from thence she should receiue a salue for her grieued hart, or at least with his diuine presence mitigate her sighs and teares.

4. But when the shining lampe of Eternity cast his beautifull countenance vpon that watry cloud, it did not turne the cloud into a bright and gladsome hew, but rather (o Miracle!) was himselfe inuested with the cloud of griefe, *& lacrymatus est Iesus*, and IESVS wept. O beautifull teares of Blessed MAGDALEN vnto the which CHRIST IESVS ioynes his teares! O strang Adamant of diuine loue of our deuout Pilgrime, who draweth water from the rocke, and teares from CHRIST himselfe! Now doubt not worthy Saint but thy brother will reuiue at thy request: now cease to weepe, thy teares haue done inough, they haue brought water of infinit valew, a dew of vnspeakable worth, and beyond all prize, which sprinkled vpon thy brothers

dead body will giue it life againe. Tell him therfore (*vbi posuistis eum*) where haue you laid him; shew him the place, bid him come and see, *Veni & vide*. And thus they led him vnto the graue, where the Almighty hand of the Sonne of God at the request of Blessed MAGDALEN shewed his diuine power ouer him, called him from out the earth, raysed him from Death, to the great comfort, and no lesse admiration of all that were present, especially of the two Sisters, and most of all of the Blessed MAGDALEN, by whose prayers (as the prayer of her Feast doth witnes) our Sauiour wrought this famous miracle.

How Blessed Magdalen *annoynted our Sauiour againe before his Passion. Of the murmuration of* Iudas, *and how Christ defended her.*

CHAP. III.

NOw we are we come to that Heroyical act of loue, for which our Sauiour would haue this Blessed Saint famous throughout all the world, to wit, the precious oyntment powred vpon his head a few dayes before his bitter death and passion; of which the holy Euangelistes vnto her pepetnall honour and renowne

renowne do make moſt honourable mention, where they ſpeake of the box of precious oyntment that ſhe brought and powred vpon his head being at the table. And doubtleſſe the variety of names which the holy Euangeliſtes vſe to declare this oyntment, eaſily giues vs to geſſe at the excellent worth of it. *Cambyſis* one of the moſt potent Kings of *Perſia*, as a rare and ſingular gift, ſent vnto the King of *Ægypt* a box of Alabaſter ful of precious oyntment, wherby is ſufficiently declared that it was a thing of great eſteeme; and it was of *Alabaſter* ſtone, which doth conſerue the oyntments from corruption, as *Pliny* witneſſeth. And amongſt all kind of oyntments, that of moſt price, was that which the Euangeliſt calleth *Nardus*, the Spike-nard, as *Clemens Alexandrinus* noteth. It was alſo ſaid to be *vnguentum piſticum*, that is, True, not feyned or adultered. It was alſo called *ſpicatum*, becauſe ſome oyles were made of the leaues of *Nard*, others of the *Spike*: this ſecond was the true and beſt. Of this was the oyle of Bleſſed MAGDALEN, of exceeding great worth, in ſo much that by this argument the learned Cardinall *Baronius* concludeth, that Bleſſed MAGDALEN was very rich, who ſo often, and with ſuch precious oyles ſo aboundantly

did powre them vpon our Sauiours head and feet. For it being the custome, that ghestes should be refreshed with this courtesy, howsoeuer they who inuited our Sauiour performed their dutyes or not, yet Blessed MAGDALEN of her part would not be wanting. Neither was she content to powre it vpon his head, as ordinarily they vsed, but also annoynted his feet, which being very delicate and tender, were with the labours of the way, and heate of the weather in such sort iniured, that they might well be capable of this charitable office, especially if (as many thinke) he went barefoot.

2. MARY therfore did take a box of this precious Spike-nard, a most fragrant oyntment, saith *S. Iohn*, and did annoynt his feet, and againe did wipe them with her hayre. This oyntment was to be powred vpon the head, and so she did, as the other Euangelists write, but she bestowed part therof also vpon his feet, and afterward wiped it off againe with her hayres, as who should say, then it was fittest oyntment for her hayres when it had touched our Sauiours feet. Neither did she deale so niggardly, as to keep any of it from him, but breaking the box in peeces powred it vpon his head at the Table, that all

the

the houſe might be partaker of the vertue therof, *& domus impleta eſt ex odore vnguenti:* and the houſe was filled with the fragrant odour of the precious oyntment. But where vertue ſhineth ſo bright, vice muſt needs repine, and where charity yieldeth ſo ſweet a ſmell, enuy muſt needs belch forth her poyſoning ſtench. and from whoſe venimous mouth muſt it come, or from what poyſoned hart, but from that falſe-harted and treacherous *Iudas*, and that with the cloake of vertue, for ſhame and feare of being deſcryed? And what cloake did he choſe, but the title of his care towards the poore? *Quare hoc vnguentum non venijt trecentis denarijs, & datum eſt egenis?* Why was not this oyntment ſold for three hundred pence, and giuen to the poore? But there wanted not an eagle-eyed Euangeliſt, to diſcouer his miſchieuous intent, & lay him open to the view of the world in his deformed and vgly ſhape. He ſaid not this (ſaith *S. Iohn*) becauſe he cared for the poore, but becauſe he was a thiefe and carried the purſe. O wicked wretch, doth thy mynd ſtill runne on money! Is it not inough that thou meaneſt to ſell thy Maiſter for thirty pence, but yet thou muſt gape at other three hundred? and at this laſt fauour offered him before his death, doth thy cankred

hart repine!

3. But perhaps ſome will ſay, that not only *Iudas*, but the reſt of the Diſciples (at leaſt ſome of them) did no leſſe, as the other Euangeliſts write. To which obiection I eaſily anſwere, that the other Euangeliſts by a figure do take one number for another, as they vſe oftentymes to do: or elſe, as *S. Auguſtine* and others expound, the reſt hearing *Iudas* ſpeake, they alſo ſpake of it, but they with true zeale and deuotion to the poore indeed, he with auarice and enuie: and therefore *S. Iohn* making no account of what the others ſaid, only reuealeth the maliçious intent of *Iudas*, and calls him *Theeſe*.

4. But why do I entertayne you ſo long with theſe ſpeaches, and keep you from hearing the defence of the deuout MAGDALEN? Why are you troubleſome vnto this woman (ſaith CHRIST?) you ſay why ſhould there be permitted ſo great a loſſe? I ſay, why do you moleſt her? You ſay it might haue been ſold for three hundred pence: I ſay, *Sinite illam*, let her alone, ſhe knoweth what ſhe doth. You ſay, it might haue been giuen to the poore: I ſay, you haue the poore allwayes with you, but me you ſhall not allwayes haue ſo. You ſay, it is caſt away: I ſay, it is a good worke, and

and not caſt away, but kept vntill the day of my buriall; and that ſhe doth that now which then ſhe ſhall want opportunity to performe. And beſides, this which you think loſt, is ſuch a worke, that I will haue it regiſtred in perpetuall memory for her greater honour and prayſe, that whereſoeuer this Ghoſpell ſhall be preached in all the world, there ſhall be mention made of this heroycall act in memory of her.

5. It was thought to be a great loſſe, becauſe it was of great price; yet our Bleſſed Sauiour anſwered, as if it had been nothing, *quod habuit hoc fecit*: what ſhe could do ſhe did; for although the oyntment of it ſelf was very precious as I haue ſhewed before, yet if two circumſtances be noted, it will ſeem nothing at all, yea if it had been the moſt precious iewell in the world. For if we conſider the perſon on whome it was beſtowed, and the deuotion of her that gaue it, doubtleſſe it will appeare litle or nothing, and therfore moſt firly he ſaid, *quod habuit hoc fecit*, ſhe gaue what ſhe had: becauſe our Bleſſed Sauiour well ſaw, that in compariſon of what ſhe deſired to giue, or beſtow vpon him, that was nothing in her hart.

6. But the inward rancour of *Iudas* his

infected mynd was more ityrred vp with the great praiſe of Bleſſed MAGDALEN, and therfore he went forthwith vnto the proude Scribes and enuious Phariſies, and there to ſatisfy his couetous mynd, and to be reuenged to the fill, he ſold his deare and louing Maiſter for thirty pence. O wicked merchand, how ill haſt thou made thy bargayne? Haſt thou ſold the treaſure of Heauen and riches of the world for thirty pence? Haſt thou come vnto his Bleſſed Mother, or the deuout MAGDALEN, they would haue giuen thee much more, to haue left off thy bad intended purpoſe: but Auarice hath blinded thee, Malice hath wholy poſſeſſed thee, and therfore I ſee no remedy for thee, ſince thou wilt not returne againe to thy Maiſter, and aske pardon for ſo great a ſinne, ſo ſoule a fault, and haynous offence.

7. Thus farre I haue followed my deuout Pilgrime ſtep by ſtep this third day of her tedious iourney: but now hauing loſt her ſight, and not knowing whither ſhe is gone, I am conſtrayned heare to reſt this night; and to morrow meane to make all diligent inquiry which way I may take to find her.

THE

THE FOVRTH DAYES IOVRNEY.

How Bleſſed Magdalen *met our Sauiour carrying his Croſſe to* Mont Caluary, *and was preſent at his ignominious Death.*

CHAP. I.

NOvv had the rauening wolues ceaſed vpon the innocent Lambe of God, and were going to execute their laſt cruelty vpon him, himſelfe carying a heauy Croſſe vpon his back, where on he was to dy; when behold many deuout woman who had followed him before, and now meeting him, began moſt pittifully to bewayle ſo lamentable a ſpectacle and vntolerable abuſe offered vnto the Sonne of God: amongſt which were the Bleſſed Virgin his deareſt Mother, and our

our holy MAGDALEN his faythfull Penitent. And now was the ſhining light of the world Chriſt IESVS, brought vnto the laſt euening of his life, and his beautifull beames were quite obſcured, by the darke cloudes of vgly death: yet did not our louing Pilgrime forſake her deare Maiſter in this ſo great extremity, but with the Bleſſed Virgin ſtood moſt conſtantly at the foot of the Croſſe with a wounded hart, beholding the bleeding woundes of him whom ſhe loued more then her owne life. *Stabat iuxta crucem Ieſu mater eius, & ſoror matris eius Maria Cleopha, & Maria Magdalene*: Neere vnto the Croſſe of Ieſus ſtood his louing mother, her ſiſter MARY Cleopha, and MARY MAGDALEN. Saint *Mathew* maketh expreſſe mention of there MARYES beſides the Bleſſed Virgin, and ſaith many other deuout woman were there preſent alſo, out of which places we may eaſily gather the rare vertues of our Bleſſed MAGDALEN, to whoſe prayſe (after Chriſt and his Bleſſed Mother) this my laborious Pilgrimage doth moſt of all tend.

2. Here therfore we muſt admire the great Cõſtancy & true Fortitude of our Bleſſed MAGDALEN, two fit branches to ſpring from the root of trueſt loue. She followed him in his preaching, ſeruing him with all diligence

diligence; ſhe grieued to ſee him dragged through the ſtreets of Hieruſalē with a huge Croſſe vpon his back; ſhe followed him vnto the Mont *Caluary*; there ſhe ſtands as neere the Croſſe as ſhe can; there ſhe weeps, ſighes, and bewayles the loſſe of ſo deare a Maiſter, ſo louing a Lord, ſo ſweet a Sauiour. The ancient *Ægyptians* in ſignification of true and immoueable affectiō were wont to paynt an Almond tree, and a doue ſiting at the roote of it, with this poeſy: *necdum ceſſat amor*: loue ceaſeth not as yet. Who doth not ſee vnder this floriſhing Almond tree, the Croſſe, this groaning Doue to ſit, and yet her loue not to ceaſe, but rather to increaſe; *necdum ceſſat amor*. No, no, it was not falſe friendſhip grounded vpon tyme, and hanging vpon Fortunes wings; but that diuine loue which the holy Ghoſt ſaith, that in true friends doth neuer fayle, *omni tempore diligit qui amicus eſt*: A true friend loues allwayes. The Apoſtles promiſed to go and dye with him, but (alas) at the princh they left him, yet ſtood our Bleſſed MAGDALEN at the foot of the Croſſe neare vnto him, not fearing any thing whileſt ſhe had her Maiſter in her ſight, either dead or aliue.

3. Beſides, if the vertues of a woman may

may be gathered or ghessed at by the compa-ny that she kept (as easily they may) behold in what cõpany our Blessed Pilgrime goeth: with IESVS, with his Blessed Mother, with the deucut MARYES, and holy women, and therfore worthy to be inserted into that holy Catalogue, as by the holy Euangelist she is. Great was the griefe of the Patriarke *Iacob* when he beheld the garnent of his beloued Sonne *Ioseph* besmeared with bloud, whereby he thought his child to be deuoured. Many were the teares of the louing parents of young *Tobie*, when they saw their sonne did not re-turne at the day appoynted. How much did the Kingly Prophet lament the vntimely death of his beautiful *Absolom*, though disobe-dient vnto him? How many teares did the Prophet *Hieremy* shed, seeing in spirit the de-struction of the holy Citty of *Hierusalem*? With what griefe then would Blessed MAGDALEN lament, when she saw her deare Maister murthered before her face, & could not help him? What teares would she sheed in the ab-sense of her only comfort? How much would she grieue at the vntimely death of the beau-ty of the world obedient IESVS, and how could she but mourne to see the holy Citty of *Hierusalem* to be depriued, by her owne blind-

nes,

nes, of ſo rich a treaſure!

4. Giue me leaue, o Bleſſed Virgin Mother, and Queene of Angells, by the greatnes of thy griefe to take a proportionable meaſure of the ſorrowful pangs of weeping MAGDALEN. It is ſaid of the Bleſſed Virgin, that the dolours of Childbirth (from which by particular priuiledge ſhe was freed) were doubled at the foot of the Croſſe at the tyme of our Bleſſed Sauiours Paſſion: ſo as the propheſy of *Simeon* was fullfilled, *tuam ipſius animam pertranſibit gladius*: the ſword of his Paſſion ſhall paſſe through thy hart; and by this ſhe is ſaid to be more then a Martyr, as diuers Fathers write. Now if we will make a gheſſe at the Bleſſed Virgins griefe, we muſt take it from the meaſure of her loue, and that being beyond all humane apprehenſion, the greatnes of her griefe muſt alſo be vnſpeakeable.

5. Then with the ſame rule, and weight let vs deſcend vnto our Bleſſed Pilgrimes griefe. Her loue as our Sauiour witneſſeth was great, and indeed the effect of it did ſhew it to be very great, *dilexit multùm*: ſhe loued much, and therfore by the ſame rule her compaſſion much, her ſorrow great.

6. But perhaps ſome will ſay, I brag to much of her, being ſo neere the Croſſe, when the

the other Euangelists write, that they were all a far off. To which many not improbable answers many be giuen. For since *S. Iohn* saith, they stood neere, it must be so; and since the rest say, they stood a loose off, it must not be denied. Perhapps therfore they were not so neere as the souldiers were, and they that crucified him, and so in comparison of them a farre off; yet not so farre off, but they might both see him, and heare him speake, as they did, when he spake to his Blessed Mother, and to the holy Euangelist: and in this respect they might be said to be neere. Or else, at the first they were neere, as people vse to come as neere to the place of executiō as they can, especially at the death of those whome they loue; so at the first they might be neere and after be driuen back by the rude, discourteous and barbarous souldiers. Or perhaps at the first, they stood a loose, as S. *Matthew* and Saint *Luke* write, but afterward drew neere, and then our Sauiour spake, as S. *Iohn* witnesseth. She was therfore present at the death of CHRIST, at the seauen words which he spake, and all the while most constantly stood at the foot of the Crosse, in company of the Blessed Virgin.

How

How Bleſſed Magdalen *was preſent at the taking downe of our Sauiour from the Croſſe, and accompanied his ſacred Body to the Sepulcher.*

CHAP. II.

THE Redemption of mankind in moſt copious manner being finiſhed, and the beloued Sonne of God hauing giuen vp the ghoſt towards the euening, two noble Diſciples *Nicodemus*, and *Ioſeph* of *Arimathia* hauing begged of *Pilate* the ineſtimable relique of the world, the Bleſſed Body of our Lord and Sauiour IESVS CHRIST, they came and tooke it downe from the Croſſe with all due reſpect and reuerence, in the preſence, & (doubtles) with the help of the Bleſſed Virgin, and the reſt of that deuout company: and hauing woone it vp in the beſt manner they could in that tyme and place, they caried it into a garden thereby, where was a ſepulcher allready made, wherein neuer any as yet had byn laid: and our deuout Pilgrime, as *S. Luke* noteth, followed vnto the monument, and tooke particular notice as well of the place where, as the manner how he was laid.

2. S. *Matthew* Writteth, *Erat autem ibi Ma-*

ria Magdalene, & altera Maria sedentes contra sepulchrum: There was MARY MAGDALEN, and another MARY sitting ouer against the sepulcher. Heere sate our wofull Pilgrime in a sad meditation, thinking with her selfe, that she had not as yet bestowed her last farewell vpon him with her precious oyles, and therfore she sate musing, and plotting with her selfe how she might find out some opportunity to come and annoynt that sacred Body: but the next day being their Sabaoth, which was most strictly obserued amongst the Iewes, it was no little payne vnto her to thinke, that all the next day she could not come to take her last farewell of her liueleſſe Maister.

3. S. *Luke* maketh mention of their comming to the monument, how they viewed it, and noted the manner of the placing of his Body, *viderunt monumentum, & quemadmodum positum erat corpus eius*: They beheld the monument, and how the body was laid; which did playnely signify the vehemency of their affection, and the great heed they tooke least they should mistake the place, and so be frustrate of their chiefest desires. And hauing taken such speciall notice therof, and of the circumstances of the buriall, they departed home

home vnto *Hieruſalem*, and ſo made ready their ſweet ſpices and precious oyntments, that they might goe as ſoone as the Sabaoth ſhould be paſt; for on the Sabaoth they reſted, as the precept commaunded them.

4. By all which we may euidently ſee, the exceſſiue loue, and excellent charity of Bleſſed MAGDALEN towards CHRIST, perſeuering with him at the Croſſe, following him to the Sepulcher, noting the place, & manner of his buriall, buying of her oyles, preparing her perſumes, as one that had nothing in her mynd but IESVS, nothing in her hart but CHRIST, nothing in her thought but whom ſhe loued, and nothing elſe to imploy her labours, but about her deare Maiſter, and louing Sauiour: O who could haue heard the feruorous ſpeach and diuine conuerſation of theſe holy MARYES, when they ſate at the Sepulcher! when they retuned to *Hieruſalem*! when they brought and prepared theſe ſweet perfumes! Of how little eſteeme would they thinke the moſt precious oyles and ſweeteſt perfumes, in reſpect of that ſacred body vpon which theſe heauenly balmes were to be beſtowed! How often would they mingle and temper them to make them more fragrant,

and fiting for ſuch a Corſe! how often would they imagine their hands now already in the worke, and their harts would bleed to behold him dead, from whom they had receiued life! How often would they wiſh the ſunne would haſten his courſe, that it might be night the ſooner, & the ſooner day againe, that they might ſet forth to accompliſh this their deſire! Neither can I perſwade my ſelf, that any ſleep could ſhut vp the watchfull eyes of Bleſſed MAGDALEN all that night, but with harty wiſhes, and longing deſires ſhe paſt that long day (as ſhe thought it) and tedious night.

How Bleſſed Magdalen *goeth on Sunday morning to the Sepulcher to annoynt the ſacred Body of her deare Maiſter.*

CHAP. III.

NOvv had the neare approach of the gladſome Sunne giuen euident tokens that the dawning of the day was at hand, when behold the Bleſſed MAGDALEN, with the reſt of the deuout MARYES began to take their iorney to the place for which they had ſo long prepared themſelues. And heere doth our Bleſſed Pilgrime ſhew the firmeneſſe of her

her loue. Neither would ſhe ſtay that the brightnes of the ſunne, or light of the day might direct her, but preſently ſet forth *cùm adhuc tenebræ eſſent*, whileſt it was yet darke, and ſo came vnto the monument by ſunne riſing. Their talke in the way was, *Quis reuoluet nobis lapidem ab oſtio monumenti?* Who ſhall remoue the ſtone for vs from the dore of the monument? for the ſtone indeed was very great, as *S. Marke* witeſſeth. But that difficulty quickly ceaſed, for they ſaw the ſtone remoued, and an Angell ſitting vpon it, bidding them not to feare, for Chriſt was riſen, and that they ſhould go quickly, and tell the ſame to the Diſciples; which they doing our Sauiour appeared vnto them in the way, where they imbraced and kiſſed his feet.

2. But ſeeing that *S. Iohn* maketh mention of a peculiar apparition vnto the Bleſſed MAGDALEN alone, and *S. Marke* ſaith, that our Sauiour appeared firſt to our Bleſſed MAGDALEN, it is like that he appeared twice vnto her. And becauſe this apparition mentioned by *S. Iohn* doth euidently ſhew the exceſſiue loue of the Bleſſed Penitent, I am obliged not to paſſe it ouer without particular diſcuſſion of ſo ſingular fauour. Our Bleſ-

sed Saint therfore not finding her deare Maisters dead body which she hoped to haue imbalmed, she stood at the Monument without weeping; and as Loue is allwayes solicitous, she stooped downe to looke if any where she could see him, whom she so much loued, and without whom she thought she could not liue. And behold so diligently she searched for one, that she found two, and not Men but Angells, one at the head, another at the feet, who demaunded the cause of this her so great griefe and sorrow, *Mulier quid ploras?* Woman why weepest thou? She soone replyed; *tulerunt Dominum meum, & nescio vbi posuerunt eum:* They haue taken away my Lord, & I know not where they haue laid him. Neither did she stay to make any further demand of them, or answere any further vnto them, but turning about looked for her dead Maister, who in shape of a Gardiner appeared vnto her, and she knew not that it was the Iewel she sought so much, nor the Treasure which could only make her rich: yet this she demaunded of him, *Si tu sustulisti eum &c.* If thou hast taken him away, tell me, and I will take him. He demaunded of her two things, why she wept, and whome she sought. She answered to both very strangly, If thou hast taken him

away

away: neither telling him, what Him ſhe meant, nor knowing whome he was ſhe ſpake vnto, as though all the world had knowne her mynd, ſeen her hart, and pittied her wunt; thus with exceſſiue loue ſhe was tranſported beyond her ſelfe.

3. Then the bountifull goodnes of ſweet IESVS would detayne his louing Diſciple no longer in the maze of loue, but taking off the maske of his vnknowne ſhape, called her by her name, MARY, ſhe anſwered *Maiſter*, and running to her wonted place, his feet, fell downe and imbraced them, which our Sauiour forbidding ſaid, touch me not, I haue not yet aſcended vnto my Father; but go vnto my brethren and tell them, that I aſcend to my Father, and yours, my God, and your God. Then came Bleſſed MAGDALEN, and told the Diſciples: I haue ſeen my Lord, and thus he ſaid vnto mè.

4. O Bleſſed Sauiour, *quàm dulcis te quærentibus, ſed quid inuenientibus?* How ſweet art thou to thoſe who ſeeke thee, but what tonge can expreſſe the delight they feele who find thee? How then ſhall my weary pen be able to vnfold the great aboundance of ioy of this thy louing Diſciple, who ſo diligently ſought thee, and ſo happily found the! She ſought thee

thee first in the Sepulcher and could not find thee, and therefore supposed she had quite lost thee. She sought thee dead and found thee aliue, & therfore doth not know thee; whom when she found, what force could detayne her from thee? But O Blessed MAGDALEN, since my faltring tongue is not able to vtter what my willing hart desireth, giue me leaue a little to sollace my selfe in this diuine Dialogue betwixt thy Louing Maister and thy selfe, and with my rude vnpolished muse to gratulate this thy vnspeakeable happines.

Maria stabat ad monumentum foris plorans.
Mary stood at the monument without weeping.

WHEN Christ that Orient pearle, and shinning sunne
VVas drownd in VVesterne streames vpon the Crosse,
Then Magdalen her flouds of teares begun
To shew her loue, and to be wayle her losse:
Thus gold appeares, when purified from drosse.
How at the monument she did deplore,
Shall be her monument for euermore,

No dismall death had darkned so her eyes,
But watchfull diligence imbalm'd in woes,
All clad in sable weed with mournefull cryes

For

For her deare Maister, to the place she goes,
And headlong into griefe her selfe she throwes.
Her hart dismaid, her senses so benum'd
As with her Maister she had byn intomb'd.

But yet this little sparke of hope remaynd
T'imbalme his body with her fragrant oyles,
By this her labour at the least she gaynd
Some little parcell of the former spoyles:
In this her watch, and ward, she runnes, and toyles.
But when depriud of that which her befell
No tongue, no pen, nor hart the griefe can tell.

No MARY more, but Mara be thy name,
Let bitternes in thee thy name expresse
Thine eyes, thy hart, thy sighes, thy sobbs the same,
Yea, yea, such musicke must be thy redresse:
This must recall thy former happynes:
This mitigate thy sorrowes plungd in paine,
This call thy louing Maister backe againe.

But dolefull MAGDALEN behold at hand
Heere comforters from heauen sent to thee,
Behould two glorious Angells here do stand,
And seeme to meruaile much these teares to see
Looke vp, speake to them, aske them who they be.
She naught regards the Angells that are sent,
VVhom none but Lord of Angells can content.

But they to make the wound of griefe more deepe,
And to renew the newly wounded fore,
Demaund the cauſe, and aske her why ſee weep:
VVhich words her tender hart in pieces tore,
VVashed with teares and bleeding yet in goare.
Yet anſwere will she make, though to her coſt
And comfort find to ſpeake of whom she loſt.

T'was not inough with ignominious death,
To take away the life of Life from me,
VVhereon my deareſt life, my ſpirit, and breath
Depend no leſſe then all the world may ſee
Since neither heauen nor earth can comfort be.
This not inough, the more my hart to ſlay
My treaſure rob'd, my Maiſter ſtolne away.

Yet this not all that cuts my panting hart,
And ſtabbes my dying ſoule with griefe a new,
But hateſull Enuy with a fatall dart
VVoundes me to death in taking from my view
My Maiſter, ere I gaue the laſt adieu.
And yet a further wound augments my feare,
I neither know by whom, or when, or where.

Thus to the Angells of the ſtar-deckt Pole
She giues a farewell with a ſilent ſonge,
As if therewith she ſeemed to controle
This their demaund that held her there too long,
As cauſe from whence her further grieſes had ſprong.

And

And back vnto her former hope she goes,
To weep and wayle, and to lament her woes.

Neuer Aurora in the mornings prime
Bedewd with stilleſt drops of pale ſac'd night,
Did ſeeme more beauteous in the ſummer time,
VVhen Phebus ſpreades his glittring beames of light,
Then did our weeping Pilgrime in the ſight
Of thoſe who did behould the flowers of loue,
And ſeas of teares, eth one another moue.

From flames of loue, fountaines of flowing teares
Sprong forth, and bubling with a ſweet-tun'd voyce,
Yield pleaſant muſike vnto all that heares:
And heauen it ſelfe awaked with the noyſe
Could not but chooſe at theſe her teares reioyce:
O ſtrang effect of loues all-couering power,
VVrought in this princely ſeat, & mighty tower.

Thus caſting oft her watry eyes about,
To ſee if yet at length she could eſpy
Her louing Maiſter, or could find him out
VVho in her hart (though dead) could neuer dy,
Though now indeed not dead, but ſtands her by,
VVhome she ſo much with mornful teares lamẽt,
Yet ſeeing doth not know her chiefe content.

For finding whome she ſought she ſeekes to know,
If he could tydings giue of whome she ſought.
O extaſy, what is't that blindeth ſo

Her

Her weeping eyes, and this effect hath wrought!
O heauenly loue, that such an art hath taught,
To see, to find, to aske, and to obtaine,
Yet not to know, to purchase greater gaine!

Then Christ to add more fewell to the fire,
And to augment the Ocean of her teares,
Disguis'd and masked in a strang attyre,
Vnto his half-slayne MAGDALEN *appeares,*
And soundes this dolefull ditty in her eares. (*moane?*
VVoman why weep'st thou? what meanes all this
VVhome seek'st thou thus dismaid? thus all alone?

She tells no cause of griefe, but soone replyes;
If thou hast taken him from hence, but tell
The graue, the place, the tombe wherein he lyes,
She vowes to fetch him backe what ere befell,
For nothing daunts the hart where IESVS *dwell.*
Thus won with teares, he comes without delay,
VVhom neither heauē, or earth, or hell could stay.

And with a word giues life vnto her hart,
That euer flowing griefe had almost kild,
And vgly death stood ouer with a dart,
But all to late, for now her hart was fild
VVith heauenly ioyes, into the same instild.
This word MARIA *sounding in her eares,*
Asswag'd her griefe, stild sorrow, dried vp teares.

Neuer

Neuer the chaſed hart with deadly wound,
VVith ſwifter courſe vnto the fountaine haſt,
Then MAGDALEN, *when ſhe her Lord had found,*
VVho being knowne, then all her griefe was paſt:
Thus heauenly loue ſtill ſpeedeth at the laſt.
And to her wonted place his feet ſhe hies,
But this her ſuite her Maiſter now denyes.

Denyes? O heauens! then MAGDALEN *muſt dy,*
For only vpon this her life depended,
Therfore ſweet IESVS, *if thou doſt deny,*
Her ſitting at thy feet, her life is ended.
Poore MAGDALEN *in what hadſt thou offended?*
VVhat cloud had thus eclip'ſt thy morning ſunne?
Ending thy ioyes when they were ſcarce begun?

No, no, be not diſmaid, tis nothing ſo,
For other things he now deſigneth thee,
Tea to his deareſt Brethren thou muſt go,
And tell the newes which thou thy ſelfe didſt ſee,
How he from pangs of vgly death is free,
In Galilee *for him they muſt attend,*
VVhence to his heauenly Father heele aſcend.

Thus MAGDALEN *vnto th' Apoſtles went*
Bedecked with the beauteous beames of light
VVhich vnto her the Sunne of Iuſtice lent,
After the ſable ſhroud of darkeſome night,
Loe how the ſleeping Lyon ſhewes his might.

To men a woman newes of life to bring:
And well, for death from woman first did spring

Now MAGDALEN *let cease thy mournfull teares,*
Thy Maister liues, and neuer more to dy;
Then lay aside thy sighes, thy sobbs, thy feares,
The ioyfull tunes of pleasing mirth to try,
Which now thy Maister neuer will deny.
Then preach his mercy to the worlds last coast,
And sacrifice thy selfe a liuing hoast.

THE

THE FIFTH DAYES IOVRNEY.

The imployment of Blessed Magdalen, *from the Resurrection of Christ, vntill her banishment out of Iury.*

CHAP. I.

OVR Blessed Lord and Saviour Iesus Christ, hauing sent word vnto his louing Disciples by the deuout MARYES, that he would meet them in *Galilee*, and that there they should see him ascend vnto his Eternall Father, it is not to be doubted, but our happy Pilgrime amongst the first prepared her selfe to be present at the last departure of her deare Maister, where we may beleiue she tooke her last adieu with no lesse excesse and signes of loue, then she had alwayes before shewed in the rest of her life, where the holy

holy Euangeliſts haue made any mention of her, as in diuers places they haue copiouſly done. And when ſhe had with the Bleſſed Virgin & the holy company of the Apoſtles ſeen our Sauiour moſt triumphantly (to their great ioy, and vnſpeakeble comfort) aſcend vnto his heauenly Pallace, and Princly ſeate, and with them alſo receaued that copious bleſſing which our Lord gaue them, as S. *Luke* writeth, ſhe returned with the ſame Apoſtles, and deuout women into the Citty of *Hieruſalem*, to expect the comming of the Holy Ghoſt, and there they remained in continuall prayer, as we read in the firſt Chapter of the Acts of the Apoſtles, where it is ſaid of them; *Erant perſeuerantes vnanimiter in oratione cum mulieribus & Maria matre Ieſu, & fratribus eius.* They were al perſeuering togeather in prayer with the women, and MARY the Mother of IESVS, and his brethren. Amongſt which women to accompany our Bleſſed Lady, to wait vpon her, and to ſerue her, as alſo to expect that diuine ſpirit promiſed vnto them, our Bleſſed Pilgrime was preſent, and at the comming of the Holy Ghoſt receaued her portion of heauenly grace amongſt the reſt.

2. Neither dare I be too curious to ſearch, or too bold to define, how great a gift ſhe did

did receaue, but that I leaue to the mild Reader to censure at his pleasure, hauing first considered the admirable beginnings, the constant perseuerance, and the rest of the rare vertues of this Blessed Saint, and to weigh with himselfe, that if grace be giuen according to the measure of loue (as it is wont) she that with her loue deserued remission of so many sinnes, followed our Sauiour so diligently; and by the same loue deserued to be the first vnto whom our Blessed Sauiour appeared after his glorious Resurrection (his holy Mother excepted) and besides was made the first denouncer of his triumphant victory ouer death, hell, and sinne, vnto his deare Apostles. All these things (I say) considered, let him ghesse at the manifold guifts and graces that her Maister would now bestow vpon her, being in his Kingdome of heauen, who was so liberall vnto her before, being heere on earth.

3. Moreouer the grace of the Holy Ghost where it is, cannot be idle, but must shew it selfe according to the measure of it greatnes: if therfore we consider, the meruailous effects that it wrought in this glorious Saint (as after we shall see) we must needs confesse that the grace of the Holy Ghost was communi-

cated vnto her in great aboundance. *Eliza* for hauing his eyes vpon his Maister, when he was carried vp into paradise, deserued not only his Maisters cloke, but also his double spirit. If then our Blessed MAGDALENS eyes and hart not only in the tyme of his Ascensiō were fixed vpon her dearest Maister, but alwaies after as if he had caried her hart to heauen with him, what graces, what succours, what clokes of vertue to couer her soule, what singular gifts to adorne her spirit, may we imagine she was indewed with? But wherfore doe I detaine my pen so long from setting downe the rare example of her admirable vertues after her Maisters departure, by which (as I said before) the inward beauty of her inriched spirit will the better appeare.

How Blessed Magdalen *was banished out of* Iury, *being daungerously committed to the sea: and how miraculously she landed at* Marsells *in* France.

CHAP. II.

NOvv doth my true and trusty guide S. *Luke* the Euangelist cause me to leaue the holy Land, and seeke my wanding Pilgtime some where else. For hauing described largly

largly the death of the Bleſſed Protomartyr S. *Stephen* in the acts of the Apoſtles and 7. Chapter, in the next following he telleth vs that, *Facta eſt in illa die perſecutio magna in Eccleſia quæ erat Hieroſolymis, & omnes diſperſi ſunt per regiones Iudeæ & Samariæ præter Apoſtolos.* And it hapned at that time, there was a great perſecution in the Church which was at Hieruſalem, and all were diſperſed through the coũtryes of Iewry and Samaria, ſauing the Apoſtles. But I find our Bleſſed MAGDALEN to haue byn too great a freind of Chriſt, to be permitted to liue either in Iewry or *Samaria*, for as the ancient tradition and opinion of many learned writers is, ſhe was with her brother *Lazarus*, her ſiſter *Martha*, *Maximinus* one of the Diſciples of Chriſt, *Ioſeph* of *Arimathia* and others, imbarked in a ſhip, without any guide, ſayle, or oars, and ſo committed to the vaſt ſeas and mercyleſſe waues to be a prey for death.

2. But the all-ſeing eye of the prouidence of Almighty God, who hath care of the ſmalleſt birdes of the ayre, and the leaſt wormes vpon the earth, was not wanting vnto his louing and particuler children, in ſo great and imminẽt daũger for his ſake, but with a ſweet gale of his diuine ſpirit brought them ſafe to

the place where he intended to be honoured by them.

3. O Blessed Saint, ohappy Pilgrime, now cast thy fauourable eyes towards me; who haue so long followed thee, the vast Ocean, the surging waues, and threatning billowes shall not affright me, so I may be made worthy to follow thee, and behould the infinit goodnes of thy louing Maister still towards thee. He promised that where two or three be gathered togeather in his name, he will be in the middest of them; then how can it come to passe that so happy a company being gathered togeather in his name, and for the defence of his doctrine put themselues in daunger of their liues, that being now all which was left to loose for sweet IESVS sake; how can it be (I say) but he must be there in the midst among you, and therefore Blessed MAGDALEN I know thou fearest nothing.

4. S. *Peter* being yet but yong in fayth cried out vnto his Maister being asleep, *Domine salua nos, perimus*: but thou Blessed Saint learnedst to beleeue, and hast forgot to feare, and canst remember nothing else but loue, which indeed admits no troublesome feare, *perfecta charitas foras mittit timorem*. O that my weake vnderstanding were able to conceaue what diuine

diuine ſpeaches our Bl. MAGDALEN would make vnto her deare and louing Maiſter, how much ſhe would thanke him for ſo ſinguler a benefit, as giuing her ſo fit an occaſion to ſuffer loſſe of goods, to be banished out of her country, & put in ieopardy of her life for his ſake, who ſhe ſo dearly loued: how often would ſhe ſay, if it be thy diuine will (ſweet Sauiour) that I ſhould be made a prey vnto theſe greedy fiſhes, behould I am ready to obay; if it be thy pleaſure that theſe deep ſeas ſhould be my tomb, here I am prepared to accept of it; if thou doſt delight to ſee me toſſed vp and downe theſe waters, & coaſts, thy will be done; if thou wilt direct me to any place to ſpread the glory of thy holy and venerable name, *Ecce ancilla Domini*, behould thy handmaid ready at thy call. Finally whatſoeuer may be moſt pleaſing in thy ſight, though moſt contrary to my ſenſe, let that befall me. Theſe and ſuch like deuout ſpeaches would our Bleſſed MAGDALEN like fiery dartes ſend vp to heauen vnto her Maiſter, who was not abſent from her, & thus ſpend her time both day and night vntill by the direction of the holy Ghoſt they were all brought ſafely into *France*, and there landed at *Marſelles*.

5. Long time was the Arke of *Noë* toſſed

vpon the huge waters of the Deluge, vntill at length, the mercy of Almighty God, ouerflowing his Iustice, he withdrew his wrathfull reuenge, and the Arck rested vpon the mountaynes of *Armenia*. Long had our Blessed Pilgrime byn tossed in the dangerous seas, vntill at the length the mercyfull hand of her louing Maister, brought her to the mountaynes of *Marsilia*, where after she had concurred to the conuersion of those Countryes, and spread her Maisters heauēly doctrine in those parts, she chose her selfe a little habitation, where for the space of thirty yeares she liued in contemplation of the diuine mysteries of the life and Passion of her deerest Lord and Sauiour, as anone we shall see.

THE

THE SIXTH DAYES IOVRNEY.

Of her Pennance in the Deſart.

How Bleſſed Magdalen *giue her ſelfe wholy to a Contemplatiue life.*

CHAP. I.

BY the diuine ſentence of our Saiours mouth, our Bleſſed Pilgrime had choſen the beſt part, that is to ſit at his ſacred feet, and heare his diuine Sermons; and now ſhe is gone to fly as it were out of the world after him, and in this remote and hidden place, to giue her ſelfe wholy vnto the ſweet contemplation of his myſterious Life and Paſſion, and vnite her ſelfe ſo perfectly with him, that ſhe might therby make that happy part which ſhe had choſen ſo ſure, as it ſhould neuer be taken from her.

2. The cauſe and manner of our Bleſſed

MAGDALENS choſing this place, I find written by *Silueſter* (*in Roſa aurea*) a graue Author thus: So great was the fauour, and reſpect, which the people began to beare vnto this Bleſſed Saint, after thoſe Countryes were conuerted, that our holy Pilgrime was thinking with her ſelfe very ſeriouſly how ſhe might auoid ſuch popular applauſe, which ſhe did as carefully ſeeke to ſhunne, as others do diligently ſeeke and hunt after. And behould her deare Maiſter was nothing wanting to her good deſires, for ſhe was miraculouſly taken and caried to the ſaid deſart, and placed before the mouth of a vaſt Caue, which afterward ſhe liued in, where no leſſe miraculouſly ſhe was defended from venemous and poyſoning ſerpents, and by S. *Michael* vnderſtood that it was the will of her ſweet IESVS, that ſhe ſhould ſerue him there in that ſort, & that ſhe ſhould be a rare Patterne and ſingular Example of true pennance vnto all poſterity.

3. Wherfore Bleſſed MAGDALEN beholding her ſelfe in the ſafe creuiſes of this rocke free from all acceſſe, ſhe gaue moſt harty thankes vnto her Lord and Maiſter, deſiring that he would vouchſafe to yield her a flowing fountaine of water thereout, which by

by her humble entreaty and deuout prayers she obtayned. Then aboue a thousand euill spirits enuying at her great happynes, visibly appeared, and in the Hebrew tongue began to make most sweet and melodious harmony; which, when more diligently she did harken vnto, hearing them say that she must not vse so much prayer, suspecting them to be (as indeed they were) diuells, she cried out to her IESVS, & presently *S. Michael* was present with his army, saying, *Adsum Magdalena, ne timeas*: I am here MAGDALEN, feare not: who expelled all her enemyes, and let her free from all molestation, where afterward she liued as in a Paradise, and was rapt seauen tymes in a day, to heare the celestiall musick of the Angells, singing prayses vnto Almighty God: where our Sauiour did appeare vnto her, and did comfort her, and in the space of thirty yeares, which she liued in that desert, he appeared vnto her an hundred and ten times. All this and much more you may read in the Author aforesaid, reuealed by her selfe vnto a holy man called *Elias*.

Of the excellency of Pennance, and how gratefull a Sacrifice it is vnto Almighty God.

CHAP. II.

IF a man should fall into some daungerous disease, whereby he should be brought to such an estate, that nothing could be expected but death; that antidote, doubtlesse, would be accompted excellēt, which should bring with it a present remedy. If one should be bitten with some venemous beast; that would be thought the chiefest coūterpoyson that should presently cure it. Finally if one should fall into some hideous pit, or deep dungeon wherout there were no hope at all to escape by his owne diligence; he should be esteemed a faithfull friend who should release him from this extreme misery. But alas, what disease may be compared to a Mortall Sinne, what stinging Viper so dangerous, or what danger of misery so much to be lamented; and therfore the vertue of pennance much to be esteemed, which is the only Medicine to cure this disease, the only Antidote against this poyson, and the sole refuge to get forth of this dreadfull depth of misery & sinne. All men (except by

by ſome particular priuiledges) are conceaued and borne in ſinne, for remedy whereof Chriſt hath left the Sacrament of Baptiſme in his Church, whereby the ſoule is inueſted with the nuptiall garment of Grace. Wherefore if this garment be once ſpotted or ſtayned with the blemiſh, or mackle of mortall ſinne, there is no other remedy, but the water of true pennance to waſh it out, and therefore by the Fathers it is called the *ſecond Table after ſhipwrack*, for vnleſſe they lay hand vpon this table of wholeſome pennance, they ſinck downe into the bottomeles pit of eternall perdition.

2. The *Cherubim* that kept the gate of Paradiſe is ſaid to haue had a ſword, yea and a fyery ſword, and that it was continually in motion, to giue vs to vnderſtand, that vnto Paradiſe there is no acceſſe but by woundes, by mortificatiõ, by affliction, & by the ſword of pennance, which is alſo a fyery ſword: for as fyre doth both burne and giue light, euen ſo true pennance doth burne vp the ſinnes it findeth, and beſides giueth vs light to walke in the path and right way to Heauen: and therfore it is in continual motion, to ſignify that none can enter, but they muſt be touched by it. And that our Sauiour expreſly

ſaith,

ſaith, *Niſi pœnitentiam egeritis, omnes ſimul peribitis*; Vnleſſe you do pennance you ſhall periſh euery one. Therfore for our example, the three Kings after they had found our Sauiour, he taught them to returne vnto their Country another way, *Per aliam viam reuerſi ſunt in regionem ſuam*: that by this we who haue left our Country (to wit Paradiſe) through Pride, Diſobedience, Auarice, and the like, muſt by the contrary vertues of Humility, Obedience, Liberality, and ſuch like, ioyned with Pennance, retourne vnto it. And this is the gratefull Sacrifice that appeaſeth the wrath of God, as the Kingly Prophet by experience teacheth; *Sacrificium Deo ſpiritus contribulatus: cor contritum & humiliatum Deus non deſpicies* A Sacrifice to God is a troubled ſpirit: an humble and contrite hart (o God) thou wilt not deſpiſe.

3. Which may very well be confirmed by the Parable of the loſt ſheep, which the ſheephard taketh vpon his back, and calleth his neighbours togeather to reioyce with him for that he hath found the ſheep which was loſt. And moreouer he auerreth that, *gaudium angelorum eſt in cœlo ſuper vno peccatore pœnitentiam agente*, That the Angells in heauen reioyce at the conuerſion of one ſinner, more then at many

many other iuſt that need not repentance. What meaneth alſo the louing receite of the prodigall child, but the great loue where-with Almighty God receaueth ſinners, when they come vnto him with true repentance? This was the continuall cry of the holy Baptiſt in the deſert; this the matter of our Sauiour his Sermons; this the all-arme of the Apoſtles after Chriſt his Death, Reſurrection and Aſcenſion; finally this the only remedy of a wounded ſoule.

4. What changed *Zacchæus* from the Prince of the Publicans, to a follower of Chriſt, but Pennance? By this the other Publican S. *Matthew* was made a great Saint and a worthy Apoſtle. By this the good thiefe deſerued to heare, *This day thou ſhalt be with me in Paradiſe.* By this the notable perſecutor of the Church *Saul*, became a *Paul*, the Apoſtle and Doctour of the world. Fnally by this our Bleſſed MAGDALEN of a ſinfull woman became to follow CHRIST, and became ſo rare a Saint, ſo great a Penitent, and ſo much eſteemed of CHRIST, and honoured of all; who was not only content with the inward ſorrow and griefe of her ſinnes, by which ſhe obtayned forgiuenes therof, but now ſhe chooſeth a place, where ſhe may ſtill weep and bewayle them

them vntill her dying day; and where she may afflict and punish her selfe, and giue most humble thankes vnto her Lord and Maister, who dealt so mercifully with her, when he said, *remittuntur tibi peccata tua*; thy sinnes are forgiuen thee. Therfore no meruaile if with this guide she became so famous a Courtier of Heauen, worthy to be visited so often, not only by Angells seauen times a day, but by our Sauiour himselfe an hundred and ten times, as before I haue noted. Thus excellent is the vertue of Pennance, and thus gratefull in the sight of God: therfore must be esteemed of all, sought of all, by the rare example of this Blessed Saint, whome CHRIST hath left vs, to the end, that we may follow her happy steps, to his honour and glory, and our owne eternall happynes.

How fit a place of Pennance Blessed Magdalen *did choose.*

CHAP. III.

THrice happy Saint, thy part was iudg'd the best;
VVhen at the feet of Christ thou sit'st secure,
In shaddow of th' Allmighty rocke to rest,
From whence no sweet-tun'd Syrens could allure.
That Rocke with milke and hony did abound:
But in this Rocke what pleasure to be found?

The

The hardest stones in lieu of bedds of doune
Must serue, and hunger for the chiefest meate;
The craggy Rocke it selfe doth seeme to frowne,
That any thither come to choose their seate:
The place forelorne, cold, barren, all things scant,
Only a great aboundance of all want.

VVhat strong election, what vnwonted choyce
Caus'd, or compell'd thee thus to take thy flight,
Both from the world, and from the very voyce
Of humane conuersation, banisht quite? (winges
VVhat wrought this suddain change, what Eagles
Can mount thee thus aboue all earthly thinges?

Ah pardon gracious Pilgrime, now I see
The chiefest reasons of thy wondrous choyce;
Loue ioyn'd with Penance thus haue mounted thee
VVith Christ to speake, with Angells to reioyce;
Seauen tymes a day by force of loue ascending,
VVith troupes of Angells at thy side attending.

O happy Rocke from whence this sacred Doue,
Did take her flight to view that stately tower;
VVhere for reward, and guerdon of her Loue,
She built her selfe an euerlasting bower.
Thus seeing still she loues, and louing tast
That heauenly food, which euermore shall last.

If barren Rockes haue melted with thy teares,
And hardest stones growne soft where thou didst rest;
Sith nought but hardnes in my hart appeares,
Vouchsafe thus fauour, graunt me this request:
That in thy craggie Rocke and stonie hart
Of myne, thou wilt accept the better part.

And frame it so, that like the mourning Doue
It may lament what erst is done amisse;
And burning thus in flames of heauenly loue,
It may deserue a portion of that Blisse,
Where Christ hath plac'd thee (Blessed) to inuite
Those sinnefull soules who wander in the night.

THE

THE LAST DAYES IOVRNEY, *from ſolitary Pennance, to Eternall Happynes.*

How Bleſſed Magdalen *knew ſhe was to depart this life. And how ſhe receiued the Bleſſed Sacrament.*

CHAP. I.

CONCERNING this laſt paſſage of our deuout & happy Pilgrime thus writeth *Villegas*, a graue and Learned Doctour out of others: Saint MARY MAGDALEN after ſhe had conuerted many ſoules vnto God, retired her ſelfe into a caue of the deſart, where ſhe led a ſolitary life for the ſpace of thirty yeares or there about. Her diet was herbes & roots: her clothes were all conſumed, but God couered her with her owne hayre. She was lif-

ted vp in the ayre by Angels seauen tymes in the day and night, and during that tyme she heard Celestiall harmony. This was seen at the end of thirty yeares (after she had retyred her selfe) by a Priest who was gone into the same desart to serue God. MAGDALEN told him who she was, and desired him to go vnto S. *Maximinus*, and to wish him from her to come alone vnto the Church on Sunday following at the houre of Mattins. The Priest did as the holy Saint willed him, & S. *Maximinus* reioyced greatly at this new embassage. Sunday came, and he at the houre appoynted went to the Church, where he found S. MARY MAGDALEN in the middest of many Angels eleuated two cubits from the ground, making her prayer with her armes spread abroad. The holy Bishop gaue her the Blessed Sacrament, which after she had receaued very reuerently and deuoutly, she gaue vp the ghost; the Angells caried her soule into heauen with great ioy; and her body was buried in the same place. Thus farre *Villegas*.

2. By which we may gather the great loue and singular fauours of our Blessed Sauiour to his deuout Penitent. Neither was it sufficient with so many particular priuiledges to grace her, and so often to visit her, but that

that he would alſo let her vnderſtand before of her death, that ſhe might come and arme her ſelfe with that ſacred food, and like another *Elias* valiantly paſſe the reſt of her iorney and Pilgrimage, now growing towards an end; and ſo giue vp her Bleſſed Soule into the hands of her louing Maiſter, who ſo greatly loued her, ſo ſtrongly guarded her, and now ſo louingly inuiteth her. Of *Moyſes* the great ſeruant of Allmighty God it is ſaid, *Mortuus eſt Moyſes ſeruus Dei iubente Domino*: Moyſes the ſeruant of God departed this life, our Lord commaunding it. So may we ſay of our Bleſſed Pilgrime, *Mortua eſt Magdalena diſcipula Chriſti, iubente Domino*: that MAGDALEN the Diſciple of Chriſt died at his commaund. For hauing receiued the Bleſſed Sacrament, infolding that ſacred Body in the armes of her longing ſoule, altogeather inflamed with diuine loue, now with the Spouſe crying out *tenui, nec dimittam*, that ſhe had her Beloued, nor would ſhe ſtay behind him any longer, and he moued with the longing deſire of this happy Pilgrime, denied not her ſute, but granted her demaund, and tooke her with him into eternall bliſſe and happynes.

Of the greatnes of the glory of Blessed Magdalen *in Heauen.*

CHAP. II.

IT is not my intention in this Chapter either rashly to designe what degree of glory our Blessed MAGDALEN hath in the Celestiall Court, or contentiously to striue to place her aboue other Saints; but only to proue that she hath a great Crowne in Heauen, and that I know no true Christian will denie.

2. Wherfore let vs see what pregnant reasons we can produce to shew the greatnes of the glory of this Blessed Saint. First it is a certayne and infallible ground, that Glory is giuen according to the Charity that euery one hath, and according to the greatnes of their Charity they shall shine euery one in their degree, as S. *Paul* writeth; *alia claritas solis, alia claritas lunæ, alia claritas stellarum: stella enim differt à stella in claritate, sic & resurrectio mortuorum.* There is one clearnes of the sunne another of the Moone, and another of the Starres: for as one starre differeth from another in brightnes, so also doth the resurrection of the dead. And S. *Augustine* sayth *Promissa est diuersa species claritatis, quia diuersa sunt merit*

merita charitatis, there is promised a different kind of brightnes, because there be diuers merites of Charity: and to this purpose S. *Hierome*, and diuers others interprete that of the Prophet *Daniel*: *Qui autem docti fuerint, fulgebunt quasi splendor firmamenti, & qui ad iustitiam erudiunt multos, quasi stella in perpetuas æternitates.* The learned shall shine as the brightnes of the Firmanent, and they who induce others to vertue, like starres for euer. The crowne therefore is giuen according to the measure of Charity. Moreouer the diuine Wisedome of Allmighty God doth manifest vnto his Church many tymes by particuler fauours done vnto Saints, whilst they liue amongst vs, how great they are in his sight, and by this giueth vs to gesse at the glorious crowne he hath prepared for them in Heauen. This being so, though no humane wit is able to cõceiue the glory of the least Saint in Heauen, yet by these aforsaid signes we may perceiue them beyond our reach, and so admyre them.

3. If then on the one side we will consider the rare vertues of our Blessed Pilgrime, and especially her burning loue, which (as Christ himselfe witnesseth) was great, *because she loued much*; and againe the singular fauours of Christ shewed vnto her, euen in this life,

we may easily imagine what place he hath reserued for her in heauen which she now inioyeth. By loue she obtayned a full remission of all her sinnes; by Loue she followed Christ, giuing him both her selfe, and what she had (being very rich.) Loue placed her at the foot of the Crosse to see him dye; Loue made her seeke him dead, whē she knew him not aliue; Loue made her not to feare the dangers of the raging seas; Loue ledd her into the silent desart; Loue brought our Sauiour so often downe vnto her; Loue mounted her so often to heare the heauenly melodie and harmony of glory; and finally Loue hath caried her to Eternall blisse, and crowned her with a glorious diademe of neuer-ending happines.

4. O Blessed Sauiour, true sheepheard of soules, and sweet sollace of wretched sinners, I giue thee most humble and harty thankes for all these benefits, & tender Loue shewed vnto this most happy woman. Prayssed be thy Name for euermore; let thy infinit Wisedome shine to the worlds end; let thy vnspeakeable mercy euer be pronounced aboue all thy workes; let thy powerfull and Allmighty hand be knowne to al weake and feeble sinners, that taking hold vpon that happy rocke, by example of this penitent Pilgrime,

grime, thy may escape the dangerous gulfe of sinne, and bottomeles pit of Eternall perdition. O holy MAGDALEN, o glorious Saint, o happy Pilgrime, behold I haue inquired after thee, I haue followed thee with my penne further, then (alas) with my body I am able to ascend: thou art secure, I in feare; thou in the safe hauen, I in the tempestuous sea; thou in quiet rest, I in perpetuall labour. Help o Blessed Saint with thy potent prayers, that I may ouercome the feare, escape the dangers, profit in my labours, and at the length come vnto thee. Amen.

Of some Myracles, testifying the Sanctity of Blessed Magdalen.

CHAP. III.

THE feast of this Blessed Saint is celebrated on the 22. day of Iuly, which was the day of her death in the yeare of our Lord 64. and in the tyme of the Emperour *Domitianus*. In a Monastery of S. *Dominicks* Order in those parts, as *Surius* and *Villegas* witnes out of *Syluester Pierius*, are most certayne testimonyes of her Sanctity. There is shewed the head of this holy Saint; it hath on the forehead some skin, and there appeareth the place where

our Sauiour touched her with his finger in the Garden, when he said, *noli me tangere*: there is also seene an arme of this holy Saint, and some of her hayres in a vessell of glasse; the rest of her Body is there kept in a siluer Shryne.

2. There is also seene in a glasse a little earth somewhat redd, which as it is said, Blessed MAGDALEN gathered at the foot of the Crosse, when IESVS CHRIST was crucified thereon. The Religious men of that Couent affirme, that euery yeare on Good Friday, the said bloud mingled with the earth doth seem to boyle. And the most of these things she reuealed her selfe vnto *Charles* the second King of *Sicilie*, in the yeare of our Lord 1279. whom she miraculously deliuered out of prison, and brought him home to *Narbona*, telling him where, and by what signes he should find out her Reliques, which in tyme of Warre, for feare of being abused by the enemyes, had byn hydden and transported; all which with a gratefull mynd he did fullfill, as the said Authors write. Many also be the myracles and benefits that God hath wrought in this & other places, by the intercession of the glorious Saint S. MARY MAGDALEN vnto many deuout persons, whome she hath deliuered out of

of danger both of body and ſoule.

3. One notable thing I read, which maketh greatly to her glory, written by *Surius*, in the life of S. *Catherine of Siena*, and this it is. On a tyme our Bleſſed Sauiour with his Virgin Mother appeared vnto this worthy Saint and holy Virgin, togeather with S. MARY MAGDALEN, *& pro eius conſolatione*, (ſaith Surius) *voluit eamipſam Beatiſſimam Magdalenam eſſe illi matrem*: for the conſolation and comfort of Saint *Catherine*, he would haue the moſt Bleſſed MAGDALEN to be her Mother. And how gratefull a gift this was vnto her, the words following do teſtify: *Fuit hoc ſanctæ Virgini gratiſſimum, & cum multa humilitate ſe illi commendabat, atq; deinceps ſemper eam matrem dicebat ſuam*: This was moſt gratefull vnto the holy Virgin, and with great humility ſhe vſed to commend her ſelfe vnto her, and euer afterwards called her Mother: and was alſo a great imitatour of her, eſpecially in diuine contemplation & perfect loue with CHRIST, till her dying day.

4. Neither is it much that this Bleſſed Saint *Catherine* did ſo greatly eſteeme her, and call her Mother, ſince the Catholike Church teacheth vs all to do the like:

Pia mater & humilis,
Naturæ memor fragilis,
In huius vitæ fluctibus,
Nos rege tuis precibus.

Pious and humble Mother deare,
Remember vs of brittle mold;
And in theſe ſtormy waues of feare,
Vs orphans with thy prayers vp hold.

Which title of *Mother* I do not find to be giuen to any other Saint (the Bleſſed Virgin excepted) in reſpect of the vniuerſall Church, but vnto her. Therfore if we be in the Catholike Church, we muſt haue Bleſſed MAGDALEN for our *Mother*: and doubtles if we behaue our ſelues as true children, ſhe will ſhew her ſelfe a moſt tender *Mother* indeed, and manifeſt her trueſt loue and affection vnto vs. And this is the reaſon why I do not maruell, that I find ſo many deuoted to this glorious Saint; ſome becauſe they haue been great ſinners, others becauſe ſhe loued much, and all becauſe ſhe is our *Mother*. And if any ſhould be found who are not deuout vnto her, it procedeth either of Pride, that they acknowledg not themſelues ſinners, nor thinke to ſtand in need of ſuch a Patroneſſe; or elſe of Ingratitude, not to be myndfull of ſo louing a Mother, giuen them

them by the Holy Church; or laſtly of Ignorance, that they know her not to be the mother of all ſinners: which ignorance I will eaſily pardon if heereafter they will amend.

5. Thus haue I endeauoured to the vttermoſt of my power, to paynt forth the vertues of this happy Pilgrime. And well I ſay to paint, for as paynting is but a ſhaddow of what indeed it repreſenteth; ſo whatſoeuer I haue ſaid, or can write in the largeſt volumes, are but ſhaddows, and repreſentations of her true and ſolide Vertues: which I muſt needs acknowledg as farre beyond my reach, as a liue man is to be preferred before one that is paynted. And if there be any thing in this Treatiſe that may induce any one to follow Vertue, & fly Vice by her example, the prayſe be to Allmighty God, and to this Bleſſed Saint. If any thing, that may ſeeme to breed either ſcandall or offence, I deſire pardon, hoping my good intention may excuſe me.

A DIA-

A DIALOGVE BETWENE A DEVOVT SINNER *and his Patronesse Saint* MARY MAGDALEN.

SINNER.

WHilest wanton Poets with their ranging (wits,
Clymbe to the toppe of high Parnassus hill; (sie fitt,
And choose the Muse that best their fan-
Their humor please, & satisfy their will,
And at the Muses fountayne learne their skill:
Ile change this course, Ile clymbe a holier mountayne,
Ile seeke a happier Muse, a better fountayne.

Sweet MAGDALEN the Mother of my Hart,
Be thou the Muse, the Fountayne, and the Hill;
Some reliques of thy teares to me impart,
That mourning I may sigh, and weep my fill,
For good omitted, and committed ill.
A fault once done can hardly be amended
Only by sorrow that we haue offended.

MAGDA-

MAGDALEN.

VVhen sorrow drownes thy hart, and teares thyne eyes,
Then art thou fit thy Patroneſſe to view;
Neuer with her thou better ſympathize,
Then being veſted in that watry hew,
And all beſprinkled with that heauenly dew.
Be not affraid I come not to affright thee,
But rather with my preſence to delight thee.

S. VVho ſpeakes? M. Thy Magdalen. S. But where?
M. Heere by thee.
S. And thy deare Maiſter, where is he? M. In glory.
S. I aske to follow him. M. Heele not denie thee.
S. Ah, but I haue offended him. M. Be ſory.
S How should I do it? M. Marke when well my ſtory:
Loue rayſeth teares, by teares loue ſtill increaſeth;
And thus by loue and teares his anger ceaſeth.

S. I call to mynd when firſt thou did'ſt beginne,
To waſh his ſacred feet with floods of teares;
M. Do thou the like, bewayle, lament thy ſinne,
Let hope ſupport thy hart, abandon feares:
In this thy loue, in this thy griefe appeares.
And being freed from bondage, looke not backe,
But follow Chriſt, and ſeeke for what thou lacke.

Sit at the Croſſe and weepe to ſee him ſlayne,
VVho for thy loue his life eſteem'd as naught;

To

To ſit and mourne with him do not diſdayne,
VVho thee, loſt sheep, through all the world hath ſought,
And with his priceleſſe precious bloud hath bought.
View him vpon the Croſſe, and chooſe this part,
Then take him downe, and bury him in thy hart.

There will he teach thee how to loue him beſt,
VVho in thy hart ſo louingly is plac't;
Thy conſcience then with quietnes and reſt,
Thy hart with ioy and comfort shall be grac't;
All ruines shall be rays'd that were defac't.
Take courage, with my ſuffrage ile defend thee,
And at the houre of death I will attend thee.

O Falſe world, all earthly things farewell, adiew;
Too long intangled in thy nets, and ſnares
I ſtruggled to be free; but now to view
A fayrer Citty do I bend my cares:
VVho beaten is by tyme, in tyme bewares.
To thee my ſelfe I giue ſweet Saint, heere take me;
I vow, in life or death ile neere forſake thee.

FINIS.